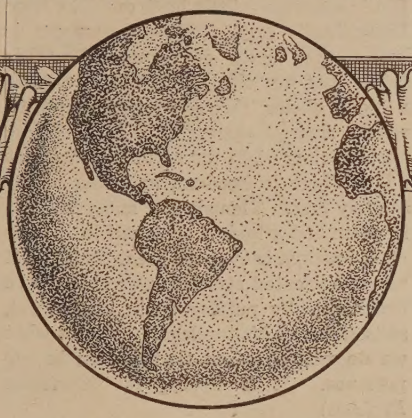
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

March 5, 1921



Ground Arms

THE time is at hand to ground arms. Timidly, tentatively, and with many suspicions, the nations are learning to sit together in conclave, taking counsel for the common good. But as soon as proposals are made looking toward disarmament, the matter is pigeon-holed, postponed, put forward to some indefinite time in an undated future. No, "the time is at hand." There has been talk enough and to spare; it is time to act. Fine sentiments about peace are of no avail if we go on piling up guns and making threats of building bigger navies.

Joseph Fort Newton.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Of course the first thing about a liberal is that he is free. In affairs, this means, as Mr. Masterman's little book on "The New Liberalism" says, "Self-government is better than good government." It is better that we "should learn how to make a right choice through experience with wrong choice" than that we should be "driven along right ways with no choice at all." There is freedom, and that is absolutely first. Though one make folly of freedom and a fool of one's self in the use of it, freedom is ever the great thing. Let no sophisticated statesman or churchman deceive us by putting us in his control, subscribing to his tutelage. It is not what we do with freedom that is first in importance. It is having it. (*Christian Register.*)

υ λ

This war is teaching us many lessons. To me its greatest lesson is that without love of fellow man, without heart, without charity, without faith in and understanding of one another, society can not be successfully carried on, or life, in its nobler sense, be lived. (*Henry P. Davison, chairman of the War Council of the American Red Cross.*)

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Gold—in too few hands—is the real yellow peril. (*Non-Partisan Leader.*)

υ λ

Time is so precious that it is dealt out to us in only the smallest possible fractions, a tiny instant at a time. We can never get back the instant that is just past nor can we live in the moment that is not here. (*Orison Swett Marden in the Specialty Salesman.*)

υ λ

Ambassador Davis has been lecturing publicly at the University College, London, on "The American Constitution." This service is needed. Readers of the life of John Fiske will recall the valuable service he rendered on his first visit to England by lecturing before the intellectual elite of London on phases of Anglo-American relations about which they frankly admitted their entire ignorance. Possibly in the future, which some persons foresee and already predict, when ambassadors and ministers of the old school will be relegated to the junkheap, national representatives to foreign "courts" will be chosen in part because of their fitness to do precisely what Ambassador Davis has been doing. But he had precedents. Lowell's famous Birmingham address on "Democracy," when he was our representative at the Court of St. James, is a case in point. (*The Advocate of Peace.*)

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It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No 10

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Nagging the busy seems to be the chief employment of the lazy.

* *

How happy is he born or taught into a religion for which he does not have to apologize.

* *

The only way to make a success of the business of living is to get into partnership with God.

* *

Many a race has been lost by the runner stopping to pick up pins or to brush the dust from his shoes.

* *

One can not help wondering why it is that experts in child-culture are so often without children of their own!

* *

To transform one from a self-centered individual to one with a socialized conscience is a good work, but it takes a church to do it.

* *

The minister who has a chronic grouch against his own church will get lots of applause from some, but small contributions.

* *

The only church you can really call your own is the one you have helped to build, and even then you have no right to give it away.

* *

You can be sure you have the real thing in religion if, when you try it out in your home, your business and your politics, it works.

* *

Once in a while, perhaps only once in a great while, there is something in the church paper which would be better in the pulpit than the ordinary sermon.

* *

That no man liveth or dieth unto himself is a denial of isolated living. It is as true of the converted as it is of the convicted. There is no isolation in the economy of God.

* *

Some are using newspapers in the public schools and count them of value. Might it not be well to introduce our church paper into the Sunday school to be discriminatingly read?

* *

A man's lips may voice a ritual or his hands perform a ceremony to the satisfaction of his mind and the inspiration of his soul; but, some day, the lips and hands will cease to function, though the man will still have need of a soul religion. God is spirit and man is His child.

* *

There are two things by which the world makes progress: experience and experiment. By the just use of both theology becomes clarified and religion practical. But we too often forget that all experience has some time been experiment and that experiment's only product is experience.

* *

There was a man who said he gave his minister three hundred dollars a year to attend to the religion for himself and family and thought no more about it, but when the test of actual experience came the minister had all the religion, and the man was left! Let no one imagine that the minister or any one else can hold religion in trust for you and deliver it on demand.

* *

To Profit Most

The Rotarian motto, "He profits most who serves the best," if limited to its commercial meaning only applies to business a fundamental spiritual law. If practised it will produce spiritual as well as financial income. It is impossible to achieve a real honest business success aside from the principles of religion, or even to phrase the rule of it outside the spiritual vocabulary of religion. Rotary, in its slogan, has only stated, in another form, that which Jesus uttered as a question: "What shall it profit a man if he gain the whole world and lose his own soul?" It has only rephrased for trade his maxim of success: "He that would be greatest among you, let him be your servant."

The Modern Minister and His Model

A layman who has been studying the life of Jesus has come to this conclusion: "Jesus if he had chosen could have filled Jerusalem with soup-kitchens, homes for working girls, and societies for the suppression of this and that. Instead of which he founded nothing, joined nothing, was president of nothing, secretary and treasurer of nothing. He devoted his days and nights to changing the lives and firing the spirits of a little handful of men and women, and they changed the aspect of the world." All of which is historically true. But that was then, and this is now. Times and men have changed. To-day we have become efficient; we

do nothing by hand if we can make a machine to do it better and faster; we do no work ourselves if we can get some one else to do it for a price which will give us a profit. We achieve by indirection. If something is to be done we form an organization, adopt a constitution, elect a board of officers and secure a manager, and then go our way with virtue sticking out all over us, and forget all about the matter. And yet was not the method of Jesus scientifically social? Was he not so wise as to be efficient, while we who boast of our efficiency are really shirking responsibility and missing achievement? Jesus did not even organize his forces; he fired the spirits of men and women so that they flamed with a light which has shined through the centuries; he was looking for more than immediate results. And he is the one model for every disciple bearing his name. His Gospel becomes effective only when it works through some individual in co-operation with other individuals of like spirit. Just imagine what our Crusade would be to-day, if the millions and millions in the great procession which has passed before our altars had really felt their personal responsibility and stood by their Gospel, instead of shunting it off on some organization, or turning it over to other churches which were getting "liberal!" If Jesus were here to-day, through preaching and personality he would be firing the spirits of men and women who would transform the world, instead of running Congress or selectmen! This great practical age needs to take some lessons in efficiency from the great Master, who multiplied himself by millions.

* *

MORAL BANKRUPTCY RATING

THE National Association of Credit Men, the Chamber of Commerce of the United States, and other influential organizations of the country are busy trying to formulate methods by which the "cancellation" of orders by manufacturers, traders and purchasers of goods of whatever rank may be lessened. It is universally agreed that post-war disclosures have shown a waning sense of honor in our business world, and have brought the American business world into disrepute not only at home but in Europe and in South America. Plans already made public, by individuals or by groups of specialists who are facing this problem and already busy trying to devise means of enforcing a higher sort of business ethics, agree in this, that they intend somehow to make punitive whatever system is finally worked out. There is no attempt to hide the fact that a time has come when individuals, firms and corporations must be "rated" by their moral as well as by their pecuniary assets. That disciplinary methods would be difficult to handle is conceded at the start; but this plea for a "do-nothing" policy is not accepted. Too many innocent persons are now suffering because of the guilty. The national good name is at stake.

One wonders whether the Church can long escape some such new standardization and rating of the members who form it. In reacting from the rigor of the past in matters of discipline has not the pendulum swung much too far the other way? There are old sins in new forms to be rebuked through "correction" of persons who symbolize the covetousness, selfishness, sensuality, and practical hedonism of to-day. We can conceive of a church trial, involving the case of some flagrant offender against social justice, being so "staged" as to the judge, jury and counsel, as to make it the center of national interest from start to finish; and its verdict would force discussion of the mutual relations of religion and ethics and also of the place of the Church in society as nothing else could do. More than this. We could name the man whom we would like to see summoned into court; and also the counsel for the plaintiff, which in this case would be the Church of Christ in America.

* *

THE DISGRACE OF DEBS

IN the minds of many thoughtful people, the Socialists were the tragic and disgraceful failure of the war. More than any other group they had preached internationalism and fraternity. When the testing came in August, 1914, they failed. If a fraction of those on both sides of the Rhine who had talked brotherhood and who were later shot by similar talkers from the other side of the Rhine had been ready to be shot for refusing to fight at all, there could have been no war. Of course it is easy to understand their failure. Most Marxian Socialists are materialists, and materialism does not produce martyrs. All the more reason, therefore, for those of us who are convinced of the futility of materialism in any form, to recognize and respect idealism wherever it appears.

Large numbers of American Socialists were opposed to our going to war against Germany. Eugene V. Debs is opposed to war. For thirty years most of his fellow countrymen have believed him to be wrong in his opinions. None who have known him have failed to respect his idealism and self-sacrifice. It may have been necessary to restrain him during the war. To continue to confine him now, and to treat him, as current dispatches indicate, as a common criminal, is a disgrace to the rest of us, rather than to him. John Brown was rightly hung for the thing he *did*. He is rightly honored for what he *was*. The time has passed when Debs out of prison can do us injury. Every day he stays in prison disgraces our democracy.

* *

"BLUE SUNDAY"

THE *Leader* has been threatened with dire consequences if it persists in criticising some of the agencies that are attempting to secure what seems to us absurd Sunday legislation. Nevertheless we find ourselves disposed to agree with our fine young minister, the Rev. Wallace Rose of Rochester, N. Y., who has the following in his church paper, the *Outlook:*

> If there is a blue haze hovering over so many of our churches it is because the church has succeeded in associating itself in the minds of the people with all the "Thou shalt nots" in the Bible, but nary a "Thou mayest."
>
> The threatened come back of the Sunday blue laws is the greatest hoax ever put over on the American public by the press, the movies and the theater. The blue laws are as dead as the dodo. What more can we

say of them than that our estimable fathers possessed them and gladly lost them? Yet the majority of the American people have believed that there was danger of the return of these laws because of their distrust of the churches. In this quickly aroused resentment, indignation and protest, we in the churches can measure our failure. The thing that troubles me is not the prophesied blue Sunday that is to come, but the blue Sunday that is already here, the blue hazy stagnate atmosphere of so many churches.

Moses gave the world its Sabbath day. Jesus repudiated this Sabbath of innumerable picayunish laws and gave us the modern Sunday.

I am willing to share the day with purveyors of recreation. If I can take my family into the country Sunday afternoons in my car, I have no right to tell the man who owns none that he must sit on his own doorstep. As our life is organized to-day, the church must needs share Sunday with those who seek recreation other than the church provides.

And it is this large proportion of people who shun the church on Sunday that concerns me. Is the church as dead, as blue, and depressing, as antiquated, as this suggests? The judgment of the people is an eloquent answer. The church, then, instead of trying again the Pharisaical and Puritanical idea of legislating people into goodness and into churches, must reform itself to meet the needs of the modern day. It is not the blue Sunday outside the churches, but the blueness and depression which exist within them, that ought to engage the best thought of ministers and laymen.

* *

THE MOVIES

THE movies have come to stay. They are capable of influencing and educating more people more quickly than any other social agency in our immediate possession. At present they are under no real social control. There is a widespread demand for such control, and many states are grappling with the problem.

Broadly speaking, the moving picture people are fighting any effective limitation to their liberty, which in fact means not liberty but license. Big profits depend on full houses. The ugly fact is that in many communities the charge that a film is indecent ensures a packed house, and the intimation that it is "high brow" or "educational" means many empty seats. There are many alleged reasons for opposition to public control of privately owned and operated moving picture theaters. There is only one real reason, that such control may lessen profits.

* *

CHARITY COVERETH A MULTITUDE OF BRUTALITIES

A CHARITY boxing contest was staged the other evening in New York before a society crowd. Much money was realized for the purpose of helping the stricken people of France. It was a most successful affair. Many of the leaders of society and persons prominent in philanthropies gathered to see young men punch one another. The first boxing pair were not fierce enough, and, as they were urged on to fight harder, the second pair of fighters did much better; they punched each other with vim and vigor, and gave the fair spectators many thrills. These bouts, however, were just preparatory and preliminary, they were intended to whet the appetite for the real thing. The next bout was between two champions. They fought fiercely; they meant business; one knocked the other down time and again, and closed his eye in the very first round. The women were greatly delighted; they shouted for joy; they clapped their hands in glee; the light that once shone in the eyes of Roman dames in the days of gladiators' combats burned again in their eyes. And all this was done in the name of charity!

One wonders if this thing is to continue, and to spread, and new things to be staged for charitable purposes. The law against cock-fighting might be repealed, and cock-fighting be made a profitable source of revenue, and give people much pleasure. Or it would be a new thing, and quite foreign, Spanish indeed, to have a bull-fight. This would be more thrilling, for the dangers to the man would be much greater. It is true that the S. P. C. A. would try to prevent the fight, but since it would be for charitable purposes, it might get by.

The staging of a boxing contest for charitable purposes raises grave moral questions for all churches and ethical leaders. It is a most questionable proceeding. The effect on the spectators is bad. Some of those women shrank from the sight at first; they closed their eyes when the hard blows were given; but they soon mustered up courage, and found much pleasure in the spectacle, and the chief sponsor is reported to have said: "It is all right, but this is my first introduction to boxing, and I'm crazy about it." No person who has any veneration for women can fail to be profoundly disturbed by the brutalizing effects of such spectacles on their natures. It was hoped that the Christian religion had forever done away with such exhibitions. And to think that this is done in the name of charity and at such moral cost!

Then, too, it makes for moral confusion. The old question of the end justifying the means is once more raised. The end is good—it is a fine thing to help the stricken people of France—but the means chosen is bad: the battering of one human being by another. The moral confusion for some persons comes about by and from the contradiction between the end and the means, and this moral confusion issues in moral duplicity. Lotteries for charitable and even church purposes are still held in Catholic countries, but they are forbidden in our country. They corrupt the moral sense. Their justification in the statement that "the end justifies the means" has failed to carry conviction. The moral sense of the educated people is against this deplorable casuistry.

Moreover, grave injury is done to charity itself by such methods of raising money. Instead of charity being disinterested it becomes something for which there must be a *quid pro quo*. There must be some substantial return for gifts. The commercial spirit enters and robs charity of its fine disinterestedness. Moreover, it will surely dry up the very springs of generosity in the hearts of men and women. The great appeal is always to the deep and quick sympathies of people. Our American people do not need such spectacles to open their purses, nor to open their hearts. We therefore feel profoundly that it is time to take the cover of charity off such brutalities.

National Laymen's Sunday

Ralph W. E. Hunt, National President of Universalist Comrades

AS I unfolded the *California Universalist*, a live, inspiring little paper edited by the Universalist pastors of California, these lines from Longfellow greeted my eyes:

"He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men,
And studied still with deep research,
To build the Universal Church,
Lofty as the love of God,
And ample as the wants of man."

The sentiment seemed most fitting for the opening thought of this report of the most significant, and probably the most important, day of the last twenty-five or thirty years in the Universalist Church. The California paper came in the same mail with many splendid reports from all over the country on the observance of our first National Laymen's Sunday under the direction of the Order of Universalist Comrades in the interests of the Murray Crusade.

It is impossible to express adequately in words the full meaning of this great service on the part of our men, let alone attempting to report the actual immediate results accomplished. We are necessarily limited for time and space, and may give at this time only fragmentary glimpses into the hearts and minds of our men who so nobly responded to the challenge to stand up and be counted among the disciples of our Comrade in White. Not only by two and two, but also in units of three, four, five and even six, did our laymen go forth to preach the gospel, to thousands of our American people in American and Canadian cities and towns, from the snow-clad provinces and eastern Maine to the tropical loveliness of Miami, Florida; and from the Atlantic literally across the continent to sunny California, kissed by the Pacific over whose mighty waters our missionaries in far-away Japan have carried the spirit of the Great Universals.

When the National President of the Comrades first suggested a National Laymen's Sunday, the idea was not received with much enthusiasm. It was pointed out that here and there might be found a layman who would be willing to appear in the pulpit and actually take part in the Sunday morning service, but the vast majority of our churches would find it quite out of the question. But the General Superintendent, who aroused our men to real service in the Big Drive as never before in our history, knew the latent possibilities in our man-power, and with the faith born from actual experience with our men, accepted the plan.

The official call was given. An avalanche of letters came, asking for information, suggestive material, etc. We endeavored to respond to every request. Considering the newness of the plan we feel that our churches must have been satisfied, because they accepted the challenge for service in a most thrilling manner.

Laymen from almost every walk in life were on the platform in active service, calling the men of the country to the colors of the Christian Church, preaching sermons that in many instances were reported in full in leading newspapers; attracting everywhere from 50 to 100 per cent increase in the attendance of men at church; inspiring some men to resolve to join the church; bringing men into membership in the order of Universalist Comrades; and bringing great joy and renewed courage to consecrated ministers, by the realization of a dream of many years: their laymen willingly preaching the Word in the Temple.

In the words of Dr. Lowe, "*something* is happening in the Universalist Church." And the order of Universalist Comrades, founded for service by our noted layman, Louis Annin Ames, of the Church of the Divine Paternity, New York, has entered with all the strength of its united man-power to "carry on" to victory with the great objectives of the Murray Crusade.

One can not possibly estimate the tremendous influence of this service rendered by these hundreds of laymen on Sunday, Feb. 13. Far into the future will blossom the lovely flowers grown from the seeds sown in the Lord's vineyards on that memorable day.

Questionnaires covering a complete report of Laymen's Sunday were prepared and mailed to the churches. These reports are being returned, a large number already having been received indicating a most impressive observance of the day generally.

The President of our General Convention, Judge Galer, took part in the Laymen's Sunday service in Mt. Pleasant, Iowa, with a real estate broker, farmer, insurance agent, and two school boys.

The questionnaires disclose some very interesting facts, not the least significant of which is the wide range of callings represented by the men actually taking part in the services. These include banker, farmer, dentist, postmaster, movie man, retail grocer, wholesale grocer, hardware dealer, mail carrier, merchant, high school principal, manufacturer, newspaper man, clothier, salesman, retail piano man, regular army officer, safety engineer, accountant, painter, manager of tannery, chauffeur, superintendent knitting company, fruit jar manufacturer, yeast distributor, freight checker, clothing employee, college student, piano manufacturer, lawyer, publisher, auditor, president Federal Finance Corporation, district attorney, United States senator, coal dealer, laborer, advertising agent, bookkeeper, lumber merchant, tea salesman, chemist, teacher, osteopath, householder, singer, clerk, doctor's assistant, and attorney general.

Some of the men used suggestive material furnished by National Headquarters, but many prepared original sermons based upon the objectives of the Comrades in the Murray Crusade. Some of the subjects reported are as follows:

"What Our Church Needs."
"How to Get Men at Church."
"The Universalist Comrades."
"The Message of the Church to the Individual."

"The Message of the Church to the Family."
"Am I My Brother's Keeper?"
"The Unused Man Power in the Church."
"The Loyal Layman."
"Value of the Church to the Community."
"Royal Inheritance; Definite Responsibility."
"The Prodigal Son."
"The Man in the Church."
"The Man in the Sunday School."
"Team Work."
"Lest We Forget."
"The Invisible Guest."
"The Murray Crusade."
"The Young Man and the Church."
"What the Church Does for the Man."
"What the Man Can Do for the Church."

The reports themselves best tell what our churches think of Laymen's Sunday. We would like to have quoted from all the churches, but, as mentioned before, time and space will not allow, as it seems more important to get some report into the *Leader* as soon as possible. Here below are some excerpts taken at random from the questionnaires.

These are all the more interesting realizing, as we do, that the almost universal man-problem is to get men to join the church. As one Vermont minister said, "They do not want to be thought religious. They often lack specific consecration to the ideal of Christian service." Another from the West wrote, "Our man-problem is largely recruiting young men to take the places of those growing old in the service."

Riverside, Cal.—"The whole service was excellent. It was admirable in manner, matter, and spirit."

Brooklyn, N. Y., All Souls Church.—"Attendance large, interest keen, and service a decided success."

Denver, Col.—"Congregation increased, as also the attendance of men. We had nearly 50 per cent men on that day."

Bristol, N. Y.—"The entire service was dignified and reverential. We feel it was very helpful."

Osage, Iowa.—"One-half of the congregation was men, ten of whom were not regular attendants anywhere."

Girard, Pa.—"We had an exceptionally fine service. Speakers chose their own subjects. We made no use of the sample sermons sent out."

Philadelphia, Pa.—"We feel we had a very successful service, with unusually large congregation, especially of men, who turned out strong and indicated deep interest. The sermon was in every way worthy of the occasion, a trumpet call to the men, to get into service for humanity."

Buffalo, N. Y.—"We have enrolled forty men as Comrades."

Hartford, Conn.—"The service was most successful; the entire service was carried by five laymen."

Lansing, Mich.—"We had an enthusiastic service. The Club attended in a body."

Auburn, Maine.—"The weather was ideal for the service and there was a large congregation particularly among the men. The Sunday school had the largest attendance for the year. The three addresses were able and inspiring and the whole service was of a very high order."

Perry, New York.—"The young man who made the prayer is just entering college and ought to be a minister."

Derby Line, Vt.—"We lack the spirit of the Universalist Comrades, but hope to cultivate it. Ours is a small church and 'man-power' is not its prominent characteristic. Hence the pleasure of the pastor in having a much increased attendance of men, secured largely through one man's saying, 'I am going to do a thing I haven't done in six months. Come on, fellows, let's go to church.' "

Rockport, Mass.—"Very interesting service. Several from other churches of the town."

Sycamore, Ill.—"The addresses were excellent—good for publication. Our men proved their ability. It is a good thing to change position and see things from different viewpoints. Ezekiel tells us that he came to a new vision one time by changing positions. He had been facing east and he crossed over and faced west. I think this Laymen's Sunday observance will give new and needed vision to both our laity and ministry and prove of benefit to the denomination.

Utica, N. Y.—"Men took charge, fine music, and great enthusiasm. Service lasted one hour and twenty minutes. The Murray Crusade is a great movement for our churches."

Muncie, Ind.—"The men conducted the entire service."

Oakland, Cal.—"A remarkable service in which the announcement of the purchase of our church building lot gave crowning touch. One of San Francisco's best business men, who lives in Oakland, said in his stirring address, 'Religion has become a man's job. Just as getting married gave me a fright which was the best thing I ever experienced, as it brought out the sense of responsibility necessary to make a useful citizen—so if the thought, men, of joining the church gives you a fright, I am glad. It's the best thing to give you the sense of your responsibility to society.' "

Cambridge, Mass.—"The minister sat in the pew as a layman. Service was conducted with great skill and was well received by all the people. The addresses were good, the material sent out being used only as a basis for their own work. The four men first asked to take the work responded without a dissenting word and seemed glad to assist in this way."

Pittsfield, Maine.—"The three laymen took entire charge of the service, and from the many comments made later, I judge they made a most favorable impression. Personally I was very proud of them, knowing that they did it at no small sacrifice. A good branch of the Comrades here, I think will mean everything to this parish."

Hoopeston, Ill.—"Never saw a better conducted devotional service. Male quartette furnished the music. It was a great service. Church was filled to capacity. Minister sat in the pew. The best part is the fact that every man I asked to participate in the service did so without urging. They all responded quickly and willingly. They did it from a sense of duty. The church was filled and out of the service will grow our men's organization. Thirty men signed up and some of my best men are out of town. I can easily count fifteen or twenty more who can be brought into an organization of this nature. One man was at the service who said he had lived in our city four years and this was the first time he had ever been asked to attend church. Men were at the service who have not been for many moons. I think much good will come to us from the day."

Fort Plain, N. Y.—"It was a great day with us. I should say from remarks of those present the influence of the day for good will be long felt. A six piece orchestra, four men, gave a fine musical program."

Providence, R. I., First Church.—"What's the idea of inviting a lot of laymen to come to church? A fairly complete answer is in the program for the Universalist Comrades. Hook on to that word 'Comrade.' It's the link that keeps the chain of life pulling true. Man! say the word and you are elected."

Portland, Maine, First Church.—"A very pleasing service—conducted smoothly by four men of the Universalist Comrades. Large attendance of men. Minister in pew. The speaker met

about forty men after service and put the question of allegiance more directly. A Men's Bible Class is to be organized. Lay speaker gave fine address in Sunday school."

Wakefield, Mass.—"There was a large audience."

St. Johnsbury, Vt.—"Our service was well received and was given without a hitch. The sermon was ably handled."

Kingfield, Maine.—"The lay speaker made a stirring appeal for the church to preach and practise the gospel and not put so much emphasis on creeds, especially those that do not square up with science and reason."

Woodsville, Vt.—"We had a wonderfully fine day and service yesterday, Laymen's Sunday. I know there are several who want membership as 'Comrades.' Think we must have a Chapter here."

Rumford, Maine.—"All parts of the service well taken. These eight men were assisted by a male quartette."

Nashua, N. H.—"Twenty-five men stayed after church to form a Chapter of Universalist Comrades."

Saugus, Mass.—"An extremely interesting and helpful meeting. The addresses were timely and to the point and created much favorable comment. Trumpet solos and a male quartette added to the interest."

Northfield, Vt.—"A fine address in which he stressed the need as well as the possibilities inherent in the men when allied with and working for the interests of the community through the church."

Washington, Vt.—"Much interest was manifested in the day."

Orleans, Mass.—"A good interesting service and appreciated by a fairly large congregation. Special anthems were sung by the choir."

Leominster, Mass.—"After the service the men were called to a corner of the church, a copy of 'In a Nutshell' was given to them and all or nearly all gave name as candidate for membership in Universalist Comrades. One of our men, being already a member, took charge of this enlistment."

Brunswick, Maine.—"We are at present without a minister so that the laymen's service was doubly helpful. Eight men carried on the service, including a male quartette. The majority of our men are already Comrades and the rest should soon be in line."

Lewiston, Maine.—"Members of our local chapter of Comrades had charge of the service and the visiting speaker brought a stirring message challenging the men to militant service for the church. A great day."

South Portland, Maine.—"Laymen conducted special service with a splendid address. Shall have Comrades Organization in near future."

Portland, Maine, Church of the Messiah.—"Four of our own laymen took full care of morning service. Visiting Comrade brought most helpful message. A number of our men already Comrades."

Westbrook, Maine.—"Four laymen had complete charge of splendid service."

Brockton, Mass.—"The service was conducted in an efficient manner by the men and the addresses were of a high order, well delivered. The men's work in the church was given a good boost that will bear fruit for the organization of a local chapter of Universalist Comrades. It was one of the most inspiring services of the year."

Claremont, N. H.—"A fine congregation with large number of men in attendance, a very inspiring service."

Baltimore, Md.—"Pleasant, beautiful Sunday; attendance above the average."

Morrisville, Vt.—"The service was an innovation. One who spoke was the son of one of our former ministers. Also one of our own boys who has developed into a successful business man, and also another older man who is one of the old guard, still young in spirit and fertile in ideas, strong in love for the church. Great interest shown in the service."

Scranton, Pa.—"The meeting was conducted wholly by laymen. Our meeting was most successful and everybody was pleased and invigorated.

Providence, R. I., Church of the Mediator.—"Service conducted entirely by laymen with good attendance of men in congregation."

Miami, Florida.—"We observed the day with four laymen on the platform and they did all the talking. Another laymen led the singing. We are on the way with you. I only hope I can put such a loyal spirit into every one, that each one will count not only one, but at least ten, for the Universalist Church. I am asking and expecting every man to become a Comrade, and every man, woman and child to become a church member. The Lord be with you and us all."

Salem, Mass.—"No minister connected with the service. Conducted wholly by five laymen."

Lockport, N. Y.—"Because of local conditions, necessary to hold our service on Sunday, Feb. 20. Generally considered one of the most successful special services we have held for a long time. Everybody pleased with innovation."

Brooklyn, N. Y., Church of Our Father.—"He spoke with enthusiasm, persuasive power, the brave old wisdom of sincerity and enlisting influence. He once again proved his ability as a leader and speaker. We want to hear him again, and we want to 'follow the leader.' It is a capital game, and New York is ready for the play. He started something on his New York visit, and we shall co operate to make it worth while in size, influence and fruits."

Cambridge, Mass., Porter Square.—"An excellent address was delivered by a member of this church. He stressed the need of laymen keeping the faith of our Church, and working hard for it."

Chicago, Ill., St. Paul's on the Midway.—"The service was very successful, with five laymen on the platform. A number of persons asked that it be celebrated again next year."

A number of the speakers traveled long distances to carry the Comrades' Crusade message and the thought of these business and professional men actually going forth from their homes and families to render valuable service to the Universalist Church is in itself inspiring. The reports carry much valuable statistical information in regard to the man-power of our denomination. Particularly will the names and addresses of Universalist laymen qualified to speak in public be of great future help in the forward movement of our Church.

A few chances because of local conditions have been arranged for representative laymen to present the Comrades' objectives from their pulpits during the next few Sundays, so that, when the final report is compiled at Headquarters within a few weeks, the Crusade message of the Comrades will have been given in practically 100 per cent of our active churches. *Not a single church or minister has declined to have the message of our men presented in their churches at a Sunday service.* Our people are indeed one in spirit and will continue to receive God's blessing as they move forward co-working with Him in his great pro-

gram to complete humanity. It is indeed blessed to dwell together in unity. "Localitis" has disappeared from our Zion. We are a great fellowship of free churches, and our men have been *aroused* to their great privileges and responsibilities as Comrades in the Great Crusade.

Laymen's Sunday is one of the yesterdays, but the new life, the awakened spirit in the hearts of our men, will spread from man to man, developing a passion for Christian service that will continue far, far into the future. The Universalist Comrades will do their full part to carry forward with vision and power the unfinished task bequeathed to us by John Murray and his successors through the agencies of this our greatest and most important of all drives, the Murray Crusade."

The Message of the Church to the Individual*

Frank J. Arnold

THE Church is a man-made institution, originated and maintained to keep us mindful of God's laws and Christ's gospel of life and love. It is the oldest organization, dating from those times when the disciples and their converts banded together for mutual encouragement and protection from the idolaters of their day. From those simple beginnings it has grown in numbers and spread in territory till now we have mighty world-wide organizations and sects almost without number, all endeavoring to interpret God's messages to men and make our world Christ's kingdom.

What is its message to the individual, to you, to me?

I am glad that this part of the general topic was assigned to me, for I believe that Jesus, who founded and sanctioned the Church to continue his efforts to redeem humanity, always spoke to the individual. His appeal was personal, man to man. His invitation and rebuke alike were so given that the individual who received either felt its full inspiring or scathing force.

Too few of us know how broad and grand is this institution we call the Church. For many it means a building, an isolated group, or an organization, large or small, given over to preaching the gospel and making converts to a certain belief. Do we often pause and think that every benevolent, philanthropic, or humanitarian movement is the result of a message from the Church to man? That our reformatories, hospitals, and charity organizations are founded and endowed by religious people reared in the Church? That all these are organizations inspired by the Church through its insistence on salvation by works, and that each is his brother's keeper?

Did Clara Barton, one of our Universalist saints, found the Red Cross without the aid of the Church? No, she had in it learned that we should succor even our enemies from the ravages of war, pestilence, and famine.

Henry Bergh learned as a churchman that not even a sparrow fell without the Father's knowledge, and the beneficent S. P. C. A. was his answer to the message of the Church.

Gerry heard the words, "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me," and thousands of children have had their tears dried by the members of the great society he founded.

Let us credit these agencies and their great work to the Church and its vital message to the individual.

"Like tides on a crescent sea beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from that mighty ocean
Whose rim no foot has trod,—
Some of us call it longing,
And others call it God.

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod,
Some call it consecration,
And others call it God."

Humanity, brotherly love, benevolence, charity—call it what you will—are all names for the message of Christ and his Church to men.

If these messages are those which make our individual lives deeper, fuller, and sweeter, what should be our attitude toward the organization which has transmitted them through the years and kept God in men's minds and hearts?

The Church demands men, you and millions of others—brave men to aid in the fight against evil, strong men to bear others' burdens, wise men to interpret the messages aright and to fit ameliorating influences to the ever-changing conditions of life; willing men to grasp quickly the message and volunteer for its execution; obedient men whose slogan shall be, "I'll go where you want me to go;" good men to exemplify in word and deed the precepts of Jesus. Into one of these classifications all of us fall. The Church needs men. Don't say "It," or "You," in speaking of it, but, like a well-trained employee, say "We." Be willing to share its reverses as well as its successes. Defend instead of attack and be one to make the Church better. The Church needs you.

One of the major political parties announces a deficit of $200,000 after other thousands were paid in to finance a campaign of three short months. If the choice of a President is worth millions of expense and months of work, how much more valuable is the never-ending campaign of the Church to convert the world to brotherly love and righteousness!

The message of the Church contains a call not only for men and service, but for money. No organization can exist or expand without it. Economic pressure is as great upon the Church and its agents as upon business or society. Listen to the message

*An address delivered at the service in All Souls Church, Brooklyn, N. Y., on Laymen's Sunday.

transmitted long ago, "Freely ye have received, freely give." Put the Church at least upon a par in your personal budget with the theater and the club. The person who gives his child a penny for Sunday school dangerously biases that child in his evaluation of the Church. The man who gives much money but little attendance and small service will find that the mite of the devoted, helpful widow will buy more than his many dollars.

To conclude I quote words written by Samuel Johnson before our country had a national existence: "To be of no church is dangerous. Religion, of which the rewards are distant and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example."

The message of the Church to those who are not now actively allied with it is: Come with us and we will do you good. Give yourself and of your talents and goods, and God, who readeth the heart in secret, shall reward you openly.

The Unconscious Slacker*

Olin H. Chase

HAPPENINGS of great moment invariably make contributions to our language. True to this general rule the World War made its contribution proportionate to its magnitude as an event. There has been published a pocket edition of a reference book which contains nothing but words coined during the war and the meanings thereof. Most of these new words are of a complimentary nature and express an idea of approval, while a few are of an uncomplimentary nature and convey the idea of disapproval. No other term occurs in this war vocabulary that is so expressive of scorn and contempt as the word "Slacker." It is applied to those who fail to perform such service as they are called upon to do, and who lightly shirk responsibility. The word slacker, indebted to the war for its origin, has now got on to a peace basis, and its use is not unusual outside its early military environment. Peace has her responsibilities, as well as her victories, and likewise her slackers, no less than war.

It may safely be taken for granted that religion, in one form or another, is inherent in every normal human being. In some instances it may not be visible to the naked eye, but down beneath a mass of worldly rubbish it invariably exists. The first duty imposed upon themselves by the Pilgrims after setting foot upon New England soil was to provide a place of worship. The circumstances under which they worked made it necessary for them to be content with a crude structure and simple appointments, but it served to demonstrate that piety was their dominant characteristic. Their example of reverence for sacred things has been imitated on a sliding scale in nearly every community since founded under the American flag.

The experience of the Church has been not unlike the experience of other institutions. It has flourished in spots and famished in others. It has prospered at times and its plight has been piteous at others, but during all its varying fortunes it has commanded at least indifferent popular respect, and is, I undertake to say, holding that respect even to-day in the race now going on between the Church and the numerous other contestants commonly spoken of collectively as the material.

But "indifferent respect" for the Church, admittedly the corner-stone of our civilization, in these times of Bolshevik blustering, radical ranting and Nihilistic nonsense, does not insure a sufficient margin of safety for the Church, to which the numerous other interests of civilization look as the regulative institution of society. When our zeal for the Church, using the term in its inclusive sense, is no higher in temperature than the "indifferent respect" mark, we are complacently smoking a pipe of unconcern on a can of Socialistic powder. We are contentedly gazing out of the window of our magnificent structure of government upon the operations of a gang of political pirates industriously striving to undermine its foundation. None of the various proposed substitutes for orderly government recognize the Church. Setting aside the spiritual consideration of the individual, the Church as a stabilizer of government, as a balance wheel of society, has a just claim for recognition, and the right to demand that measure of support, both moral and financial, to which it is justly entitled by virtue of its origin, character as an institution and the imperative need of its influence in every community.

It is my purpose for the moment to attempt to show that the Church is not receiving the support it deserves, and that that support is being withheld in innumerable instances, not on account of an abiding disrespect for religion and religious teachings, or an organic disbelief in the sacred things for which the Church stands, but by reason of a careless, heedless and oftentimes thoughtless indifference to religious responsibility—an attitude of neglect rather than hostility.

Presumably it is the purpose of mind of each of a large percentage of the class of men under consideration some time, somewhere, and in some way to perform what he considers his part in the great and necessary work of helping the Church of God, to which he involuntarily turns for comfort and spiritual consolation in time of affliction or bereavement, but he is lacking in that something necessary to put into concrete plan and action the good intentions lying dormant in his mind. If I were to set up a term befitting the situation I would employ these words: the plague of perpetual postponement. This state of mind is perhaps well illustrated by the position of a little boy who frequently attends this church. As he was getting ready for school one morning his mother discovered that the time was late and impressed upon

*Address delivered in the Universalist church in Concord, N. H., on Laymen's Sunday.

him that he must hurry and not stop on his way to avoid being late to school. With a firm grasp upon his lunch basket and an equally firm determination to carry out his mother's directions he started on his way. He had gone but a short distance when he came upon a woman who had fallen on the sidewalk. The woman called to the youngster and asked him to help her. With the purpose of reaching school on time still in mind, he replied, "I can't stop now, I'll be late for school, but if you are there when I come back I'll help you." So it is with the type of man we are discussing, in his relation to the Church, but unfortunately he returns home by another route and the Church is thereby deprived of the fruition of his good intentions.

The unconscious slacker often takes the character of a conscientious objector and identifies himself with one or more of the numerous schools of church critics. He characterizes the Church as a mere talk shop where words predominate and deeds of practical Christianity are noticeable by their absence. He avers that the once popular notion that church going and religion were the same has gone out of style, and his contention is correct. He charges that the Church is prone to internal quarrels, which tend to empty church pews; that preaching the brotherhood of man inside the church threshold and hurling verbal brickbats at each other as soon as it is crossed for the outside does not act as a magnet, and his charge is in large measure true.

He refers caustically and at length to what he terms the church hypocrite. In fact the comparatively small number of church people whose professions and performances are not in perfect harmony seem to make a greater impression upon the minds of these self-appointed referees of probity than does the far greater number of consistent and conscientious church workers.

On the other hand a slacker is occasionally encountered who harbors an over scrupulous idea of how far it is possible for a man to travel different routes not exactly parallel without laying himself liable to a just accusation of hypocrisy. He has not kept abreast of modern thought. He charges the Church with narrowness, when an accurate survey would show that the Church is broader than he is himself. While the Church has been liberalizing he has been standing still.

The slacker is not infrequently barren of church sympathy because of a lack of understanding or appreciation of the effort necessary to make and keep a church a going enterprise. He looks upon it as an automatic undertaking, maintained by money that comes from some mysterious source, the major feature of which is a sermon each Sunday morning, preached by a minister who labors while he is in the pulpit and loafs the balance of the time. He can understand that the women and children who prepare and present the Children's Day exercises and the Christmas concert are obliged to give some thought and real work to the preparation of their programs. He either overlooks or ignores the stern facts that the upkeep of the church is not unlike the care and maintenance of other physical property, which must be paid for with money that somebody has to earn the same as the money is earned for paying the ordinary expenses of running his own home or place of business; and the sermon that he *doesn't* hear is not wholly of divine creation, but on the contrary represents the product of many hours' work of a man who devoted several of the best years of his life to preparing himself for the task he is performing, and in the carrying out of which he finds it necessary to toil by the light of his study, hours which his slacker critic devotes to recreation and pleasure. If every church slacker, unconscious or otherwise, were compelled to prepare and deliver a sermon, this particular variety of criticism would be minimized.

It is but natural that on the anniversary of the birth of Abraham Lincoln we should turn to the conspicuous precepts of his life for inspiration. Without a peer in American history, either in point of greatness or as a genuine representative of the plain people, his life was singularly filled with evidences of religious fervor. He was at once our greatest and our most devout President. And I earnestly ask you to take this one thought home for serious consideration: Does it seem probable that, if Abraham Lincoln is looking down upon us this morning, he is looking with approval upon the fact that the Holy Bible no longer has a place in our public schools? Does it seem probable that he listens with satisfaction to the assertion that in the state of New Hampshire, with its mere handful of 443,083 persons, there are growing up at this minute 66,000 boys and girls who are receiving no religious training—boys and girls whose ears the name of God never enters except it is profaned, boys and girls to whom a church edifice means no more than an ice house or a blacksmith shop?

Is this a safe and discreet treatment of mental soil for the seeds of Bolshevism, Socialism, Communism, Nihilism, and an infinite variety of other irrational, impractical and impossible isms, to promiscuously fall upon less than a generation hence? Ponder well that the boys and girls of to-day are the men and women of to-morrow.

Abraham Lincoln said "this nation shall under God have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth." Mark you, he did not say, "this nation shall unconditionally have a new birth of freedom," but he did say, "this nation shall *under God* have a new birth of freedom." He did not say that the government of the United States shall inevitably survive, but he did say that *under God* government of the people, by the people and for the people shall not perish from the earth.

It is not probable that there is a sane man or woman in the city of Concord who would remove the churches, if it were in his or her power to do so. A person who would openly declare that he would prefer to live in a community the clouded canopy of which was not pointed to by a religious spire would be considered a freak or a lunatic. There are in this city fifteen Protestant churches in which services are at this moment being held. Without knowledge of the facts I venture the estimate that not 35 per cent of the sittings are occupied, and I venture the further statement that less than 20 per cent of the people of this cultured city regularly adorn a pew in any church.

Concord is pardonably proud of herself. She has many things to which she may becomingly point with pride. She has many things of which she may with propriety boast. The support she gives her churches is not one of them.

What is the trouble? Her population contains too large a percentage of unconscious slackers, men and women not natively averse to religious matters, not disposed toward evil—just indifferent to their responsibility.

And in this one respect Concord is but little different from communities in general.

Following the General Superintendent

THE opening of the Western Denominational Headquarters Office at the new St. Paul's on the Midway, in Chicago, was an event of more than passing significance. It was a milestone in the expansive policy of a developing Church.

The establishment of this Western office means something more than the re-creation of what was formerly known as the Western Office of the Universalist Publishing House. The old office on Dearborn Street was a Publishing House office for which the Publishing House was financially responsible. There was a denominational desk in the room and some of the time Dr. McGlauflin, then General Superintendent, used it, and I believe paid a small rental for the space occupied. The present office is, primarily, a denominational center for which the General Convention is financially responsible. The Publishing House is one of the co-operating bodies and makes a very substantial contribution to the general expense account. All of the other auxiliary bodies of the denomination, however, are co-operating bodies and most of them, if not all of them, will pay something toward the budget.

With Miss Louisa Magraw in charge, we are making a beginning at what is to be a constantly expanding policy, that will ultimately culminate in a denominational rallying point at the heart of our great mid-land empire that will be to the Church of the future what Boston has always been to the Church as a whole.

The meetings during two days incident to the formal opening of the Western Office were significant and prophetic. Ministers and laymen were present from seven different states: Iowa, Minnesota, Wisconsin, Michigan, Illinois, Indiana and Ohio. The discussions were spirited and were participated in by both clergymen and laymen. One particular recommendation resulted that aroused more than the usual amount of interest. It called for the recruiting of a goodly number of licensed lay preachers who would be available for all kinds of emergency service. The recommendation carried with it an appeal to our theological schools to plan a short course of study designed to equip these lay preachers for the work they will be called upon to do. There is a big bit of wisdom in this policy. The men are available, more of them than we dream of, men of ability, too. National Laymen's Sunday saw a small sized army of them in our pulpits throughout the entire Church. Why not utilize this available talent more extensively? Here is a way of keeping churches open during changes of pastorate. Here is a chance to care, temporarily at least, for dormant churches which are willing to live again. Here is a way to keep discouraged churches from giving up and here is an opportunity to increase our supply of regular ministers, for many of these licensed lay preachers will ultimately seek ordination and become full fledged ministers. It is a good idea.

All of the ministers' meetings and public gatherings generally were well attended. The women were on hand in large numbers and Mrs. Wilkins, president of the Women's National Missionary Association, had a splendid opportunity to confer with the women of the Mid-West.

One interesting feature of the gathering was the holding of a regular meeting of the Board of Trustees of the General Convention as a part of the program. The session was held in one of the two rooms to be occupied by our offices in the Community Hall of the new St. Paul's. The table about which the Trustees were seated was graced by a large and beautiful basket of potted flowers sent by Miss Jessie Cantwell in memory of her father, the Rev. J. L. Cantwell, who for a number of years before his death was in charge of the old Publishing House office on Dearborn Street.

Tuesday afternoon the Trustees adjourned their business meeting and marched into the church auditorium where the ministers and laymen were holding forth, for the purpose of giving those present a chance to talk direct to the Board. In other words, it was an open or public meeting of the Board.

That evening a banquet was served in the dining hall to a crowd that filled every available seat. Judge Galer, President of the General Convention, and Mrs. Galer made the ministers and their wives their guests at this function. A little later in the evening Judge Galer presided at a public meeting in the church proper, at which there was no end of good fellowship, wit, and merriment as well as a vast amount of solid wisdom and common sense in evidence. There was a ring of hope and confidence in the voice and logic of every speaker, and every interest in the Church was represented by a speaker.

All told, this Chicago meeting was a most inspiring occasion. It left behind it—and perhaps this is the best thing it did—a feeling that a new era of Universalism in the Mid-West territory is before us, a period, not of contraction and retreat, but of expansion and progress.

I remained in Chicago for several days after the concluding session of the Board late Wednesday afternoon, for the purpose of looking after some important details in connection with the actual equipping of the new office.

The following Sunday night I had the pleasure of addressing the forum in the evening in our Oak Park church, of which the Rev. J. W. Vallentyne is the min-

ister. Things are coming right along in Unity Church under Mr. Vallentyne's ministry.

The next night I was in Cleveland, Ohio. Dr. McCollester was in Cleveland, too, at the same time, but we kept out of each other's sight. He was there with President Cousens of Tufts College, and together they were after—well, what's the use of mentioning it in public? We all know what college presidents and deans are always after.

I shall not soon forget my evening in the city that makes nearly as many automobiles as Detroit. We have a fine movement in Cleveland, thanks to the zeal and vision of the Rev. Carl Henry, now of Pasadena, California, who I believe created it, with the help of several brothers and sisters who are still in the church. The present edifice, which is comparatively new, was built under the pastorate of the Rev. C. E. Petty, now of Binghamton, New York.

My old friend and college classmate, Rufus H. Dix, who assumed the pastoral duties of the Cleveland church last month, met me at the train, and we had a great time talking over past experiences. Perhaps you will be interested in one of the events we recalled. It happened back in September, 1898. We were entering the theological school. We had neither of us seen or heard of the other before. I went to a club house where we were to live and was sent to a room with the information that there was another "fellow" up there with whom I was to room. I found a "fellow," Dix by name, seated on a trunk in the middle of a room in which there was a double decker bed, no chairs, one small table, a ragged carpet on the floor and considerable litter of various kinds. He looked at me. I looked at him. There was an expression of homesickness, which is first cousin to seasickness, in both of our faces. "I guess we are to be room-mates," said he, breaking the ice. "So they tell me," I replied, jumping into the opening he had made. "How much money have you?" was his next question. "How much have you?" was my reply. "Six dollars," said he. I swelled with pride and exclaimed, "I have twenty-six dollars." You see we were pretty poor. We were as well off, at that, as most of the theologues. Many times after that we were reduced to circumstances in which, aside from our credit, which was unusually good, we did not have so much as the proverbial crust to our name, although we both seemed to have "crust" enough to stay on in school.

At 6.30 that evening there was a fine Crusade supper at the church, served by the ladies of the parish. The attendance of both men and women was gratifying. I don't recall seeing a vacant place at any of the tables. I found that Mr. Dix had already organized his parish for the purposes of the Crusade. His general chairman, a young man full of the spirit and with ideas of his own, was on hand. It was one of the most responsive audiences I have faced since the membership campaign started. Each challenge issued was greeted with a volley of applause. Mr. Dix is making a good beginning.

Thursday night of the same week found me in Livermore Falls, Maine. Livermore Falls is a paper mill town of perhaps 2500 population. We have a very attractive church there and the minister, the Rev. Arthur Blair, is doing a remarkable work. I was the guest of the "Men's Forum" at a supper in the church at 6.30. Exactly sixty-three men sat down to the tables. They were the leading men of the place. How many city churches can make a better showing? This forum or club has been built up by Mr. Blair. Frankly, it is a great achievement. After the supper we adjourned to the auditorium, where I had the pleasure of speaking on the Crusade to a general audience that filled every available pew. All of the men with the exception of two or three stayed for the public meeting. They did not come merely to eat of the loaves and be filled. Mr. Blair has been four years in Livermore Falls. His people want him to agree to stay at least five more. Do you blame them?

Two Wonderful Meetings of Universalist Men

The next night, Friday, Jan. 28, was the date of what I am told was one of the greatest events in the history of Universalism in the Pine Tree State.

It happened in the thriving city of Watervlile, where we have another church that commands the attention and respect of the entire population. The Rev. C. A. Knickerbocker is the minister in Waterville, and he does not come far from being the leading citizen of the town. He is the ministerial representative in the Rotary Club, he is more than a mere member of this virile club. He is one of its recognized leaders. In other fraternal circles he is much sought after. He is the moving spirit in all of the civic and philanthropic activities of the city. He has steadily built up his church until it holds a position of influence equal if not superior to that of any other church in Waterville.

All day men and ministers from over the state had been streaming into town for the first annual meeting of the new state chapter of the Universalist Comrades. They gathered in the Unitarian Church at 4.30 p. m. for a business meeting at which they elected officers and pledged at least $1000 towards the Boys' Home in Japan. At 6.30 nearly two hundred and fifty men and Comrades sat down to a sumptuous banquet in the Elks' Hall. The ladies of the Universalist church served the repast and they covered themselves with glory.

The toastmaster of the evening, Lewis L. Peck, president of the Maine State Chapter of the Comrades, heartily seconded in all of his efforts by the national president, Mr. Hunt, from the first has been the moving spirit behind the Comrades' movement in the state. To him, more than to any one else, is due the credit for the remarkable gathering of men at the Waterville meeting. He had no sooner called the meeting to order than his enthusiasm had communicated itself to the men before him. He introduced Ralph W. E. Hunt as the first speaker, Harold Marshall as the second, and Fred C. Carr as the third. Never have these men done better work than they did on this occasion. They challenged the men to find in the new order of Universalist Comrades the chance to acquit themselves like men in the service of their church. I have never seen men cling to each word from the lips of speakers with keener interest. Again and again they were interrupted with vigorous ap-

plause and in this instance I am sure the applause was something more than the evidence of mere emotional effervescence. The concluding address was delivered by the General Superintendent.

When two hundred and fifty men from over the great state of Maine leave work and business and pay their expenses to a meeting like the one held in Waterville in these days when the cost of living in general, and of railroad travel in particular, is so high, something has happened, brethren, something out of the ordinary.

On Friday evening, Feb. 4, the men of Massachusetts, two hundred and ninety-two strong, repeated the story of the Waterville meeting in the City Club of Boston. With the single exception of the larger number of men present, I can not say the Boston meeting was greater than the Waterville meeting. It was not, but it was as great, and that is saying a good deal. It was a wonderful gathering and one that will live long in the annals of Bay State Universalism.

Much credit belongs to the Committee on Arrangements composed of Harold E. Sweet, chairman, A. Ingham Bicknell and Samuel T. Cushing. Mr. Sweet acted as toastmaster. He insists that he does not know how to do such things. The fact remains, however, that he did a splendid piece of work as a presiding officer last Friday night. In a few well chosen words he gave the meeting the right kind of a start. The formal addresses were delivered by Fred C. Carr, John A. Cousens, president of Tufts College, and the Rev. Richard E. Sykes, D. D., president of St. Lawrence University. With the exception of Mr. Carr's word, which was a direct plea to the men to get behind the Comrades' movement and support it, the addresses were different from those delivered at Waterville, but they were memorable utterances from notable men, and they made a profound impression upon their hearers. At the conclusion of the speeches a state chapter of the Universalist Comrades was formed and the following officers were elected:

President, Carl Hempel of North Attleboro; vice-president, Robert W. Hill of Salem; secretary, Alvar W. Polk of Boston; treasurer, J. Theodore Whitney of Wakefield; members-at-large, William R. Thomson of Boston, Prof. A. W. Peirce of Franklin, Dr. Martin M. Brown of North Adams.

Mr. Hempel closed the meeting with a few well chosen words which sent a thrill of confidence through all present.

A little over fifty years ago the women of our Church started a national organization that took for its name the Women's National Missionary Association. I believe it was the first society of its kind in any denomination in America. To-day, after half a century in which there is a glorious record of achievement, it is not only still alive but it is stronger than ever before.

Several times the men of our Church have attempted to form a permanent organization. Somehow these attempts have ended in failure. Nothing lasting came of them. They were flashes in the pan.

Will this latest effort of the men, under the name of Universalist Comrades, peter out in a short time as did its predecessors? Will it puff a few times and then die? Or, will it live and grow into a strong, enduring society, rendering an ever-increasing service to the Church and to humanity? Will the Order of Comrades be in existence fifty years from now with a creditable history back of it? Its present leaders say yes. Men of the Universalist Church, it is up to you to prove that they are not mistaken. Instead of sitting back waiting and watching to see if this new men's order is going to be permanent, just get right into it and help to make it permanent.

John Smith Lowe.

The Wisdom of the Workers

IV---Amusement or Education

Herbert E. Belden

ANYBODY who has seen service in the Sunday school field of activity, in the position of either executive or teacher, has been in the work but a very short time before he has come up flatly against two diametrically opposite views as to the function and purpose of the school and its endeavors. While all are united in the idea that the first object of the Sunday school should be to hold each individual for the school and through this hold link him up with the church as a member and worker, our methods for reaching the desired end have not agreed. Each of us convinced that our own way is best, we have been working at odds, teacher against executive, one school against another.

Probably every teacher of either boys or girls in their early teens, when each child is a bundle of nervous energy, only waiting to be set off by the wink of an eye or the touch of a finger, has felt many times that he might resort to anything that would keep the children quiet. Thus it has been only too easy to fall back on the policy of keeping pupils amused at the expense of the lesson. Football, movies, clothes, gossip, and week-day activities have been discussed in class, and, if the teacher has been quick-witted enough to have a fresh subject to talk about as soon as one topic is exhausted, the study period has generally been dragged through without any rupture. Many such teachers have honestly felt their whole duty to their pupils discharged, when they have succeeded in holding their classes together from year to year.

Over against this position of holding the child by amusing him, must be placed, and placed forcibly, the serious need of imparting more knowledge of the Bible and of instruction in those fundamentals which make for higher thinking and living. Many so minded, feeling that if the Church is to continue its existence as a living, growing institution it must place much more stress on the religious education of our children, are choosing to substitute the name of Bible school or church school for the old one of Sunday school. They

are coming to realize that, while under present complex living conditions everything possible is being done to strengthen the physical and mental natures of the child, almost no time and effort is being devoted to the building up of their religious natures. Business and social duties fill the week so full that parents think they have no time to give to the religious education of their children, or possibly they placate their consciences by saying that their children shall never be made to go to church and Sunday school as they had to do in their younger days. If we believe in the religious nature of the child, how can we expect this nature to grow and expand, when parents, who insist children shall regularly pursue their secular studies, do not insist as well that study and training for their religious nature shall be given them?

The church school is the only institution which stands ready to give the child what his religious side requires in order to develop. Only by impressing upon the parents the need for the religious education of the child, and making them see the benefits to be gained by regular, systematic attendance and faithful study, can executives and teachers begin to discharge the duties of their offices. How any worker can belittle what the school is trying to do to make the rising generation a power for right, or feel discouraged and disheartened himself, is hard to comprehend. Rather they should gird themselves for more strenuous, earnest, faithful endeavors, with a realizing sense of their obligations to the children entrusted to them.

So as never before comes the call for united efforts in building up the teaching force of the school. When you realize that hardly more than twenty-four hours out of a year at the most is allotted to religious education, you will cherish every moment of the teaching period allowed you each Sunday. You will grudge the superintendent, when he cuts short the study period thereby, the few minutes he runs over in his opening service. You will so prepare your lesson during the week that, when the chance is given you to teach on Sunday, you will hold your scholars by the earnestness and effectiveness of your teaching. You will strive to get so well acquainted with each of your pupils by personal visits in their homes and by having them in your own home, that your understanding of each scholar's temperament and capacity will be of inestimable advantage to you. In fact, you will become so intensely and whole-heartedly engrossed in the welfare of those under your charge, that there will be nothing you would not give up rather than forego the chance you have for one half-hour each Sunday to make Christian men and women from the matter placed in your hands.

We are anxious to double the membership in our Sunday schools during the Murray Crusade. Is there any better way to do this than by impressing upon our pupils the earnestness, effectiveness and "worthwhileness" of what we are trying to do? Then they will value it not only for themselves, but will become missionaries, who will bring more than enough recruits to double our numbers. Only when we have become thoroughly imbued with the importance and magnitude of our task, can we expect to see our church schools grow and fulfil the great purpose of educating our children in religious life, and bringing them to be followers of the Christ in whose name we labor.

Universalist Work at Suffolk, Va.

A STRANGER passing through Suffolk, Va., one bright morning in October, saw a crowd of people collected in front of a plain wooden building. Finding a place for himself in the crowd, he discovered what had attracted—a company of over two hundred negro children taking their calisthenics drill in the open air. Chatting with those near him, he discovered that the exercise was a daily occurrence and that the crowd of on-lookers was by no means exceptional, as no other school thereabouts had this feature. This is one of the ways that the attention of the community is attracted to the Suffolk Normal Training School, presided over by the Rev. J. F. Jordan, D. D., in which our whole denomination is interested. There is little advertising or soliciting for pupils in this school, but the number is always full.

The Suffolk Normal Training School was founded by the late Joseph Jordan, the first black man to be ordained to the Universalist ministry. It was at the suggestion of Dr. Shinn that he began the school. At a meeting of the General Convention at Philadelphia this Universalist of the negro race made so favorable an impression that the Convention voted an appropriation for his school. Mr. Jordan died in 1901, but the work has been continued by another man of the same name, Rev. Joseph F. Jordan, D. D., who took the enterprise in 1904. It was then a small school of eleven pupils and one teacher, housed in a story and a half building 25 x 35 feet. The present building is larger and in every way more comfortable. For quite a period of years the enrollment has been well over two hundred. The course of study is that prescribed by the State Department of Education from the first to the ninth grades. The school is now owned and controlled by the General Convention, which makes an annual appropriation for its support and development. The Trustees have visited and inspected the school, and unqualifiedly endorse and approve it.

Dr. Jordan himself has an interesting personality. Brought up in the Baptist faith, he was always disturbed by the teaching of everlasting punishment. He became a Universalist under the preaching of Dr. Shinn. Later he took a special course at St. Lawrence. He teaches the children the principles of Universalism, and has so interested them in the Church that the first gift toward the Great Drive came from the Suffolk Normal Training School. Last summer, during vacation (?) Dr. Jordan preached seventy-three good Universalist sermons and made thirty-four speeches in Baptist, Methodist, and Presbyterian churches, traveling eighteen hundred miles. Mrs. Jordan held services at the Mission at frequent intervals during the summer. Mrs. Jordan is a teacher in the school and an efficient helpmate to her husband.

There are several aspects of the work that enlist our interest and invite our support. As a humanita-

rian work, the school is a part of the great effort to uplift the negro race and give negro children a chance in life. Many of the pupils are needy in the extreme, and are practically clothed by friends of the Mission. Clothing sent in barrels and boxes from the North is remodeled in the sewing classes and given to those who eed. The tuition is so small that the poorest families n ay send their children, and even this small sum is mmitted if necessary.

re But Dr. Jordan's work is not simply a charity. is essentially constructive, a genuine service to the nmunity. The children are taught to work, to pay

heir own way, to save their money, and to use in their homes the lessons taught in the school. Special attention is given to the homes and many of them are slowly transformed through the influence of the school. "We have our missionary guns trained on his home," says Dr. Jordan of one boy. So much emphasis is placed on thrift, that it is an accepted fact that sixty per cent of the negroes of Suffolk who own or are buying homes have been influenced to do so by the Mission. Dr. Jordan is probation officer for the city and county, and through this work comes in contact with many delinquent children. The careful oversight of the school and its encouragement to self-respect have saved many of these to good citizenship. The following is a typical instance: Some six or eight years ago, a delinquent girl was brought into the school. Soon after, her father and mother died and Dr. Jordan placed her in a good negro home. Most of her support came from friends at the North. Last May, she graduated with an average of 94 in her studies and 100 in deportment, and is this year attending a school of higher grade. No pupil of the school who completed the sixth grade has ever been in any penal institution, a fine record when we remember the source from which many of the pupils come. The neighborhood of the school was formerly the poorest part of the city of Suffolk, but such has been the influence of the school that there was been a marked improvement.

There is a third aspect of the work which should be noted, the part it is playing in the education of our Universalist young people. In the year 1918, the theme for mission study was Africa. The Missionary Department of the General Sunday School Association in promoting this study suggested that it ought to lead to a greater interest in the African race in our own country and to our own institution for its uplift. At the same time, the General Convention had been asked to increase its appropriation for the Suffolk School. The plan was therefore made that the Sunday schools should be invited to contribute $400 for Suffolk. The General Sunday School Association has made an annual appeal with such good results that $1800 has been contributed in three years. In addition to this financial help given to Suffolk, there have surely come abundant returns to our schools in increased denominational loyalty, in awakened interest in the problems of negro education, and enlarged sympathy for the children of the black race. These returns in the moral development of our own pupils will increase each year as well as the money returns. Some of our schools in addition to money gifts have sent barrels of clothing and packages of material useful in a school. One Junior department has two protegees at Suffolk whom it knows by name and to whom it sends gifts. Mr. Milburn's illustrated talk with its nineteen colored slides has made the school a reality to many churches. To the generation of Universalists now growing up, our work at Suffolk will be not merely an item in the annual appropriations, but a very real bit of service in which they delight to co-operate. Thus the work at Suffolk is blessing both him who gives and him who takes.

A Memorial to Dr. Bolles

No more fitting memorial to Dr. Edwin Cortland Bolles, Tufts College's beloved chaplain, who died a year ago, can well be imagined than the recent gift to the college, by its trustees, of the library of Londoniana which he spent his life in gathering, and which it was his dearest wish should remain intact after his death. Neither its historic value, which is doubtless great, nor the lure of its brown leather and golden tooling, nor the treasure caskets crowded with prints to delight the eye of a connoisseur, nor the completeness of the collection, nor the prize that it will be to future students of English, and more particularly of London, history at Tufts College, none of these facts, important as each is, will make this gift to the college library so valued as the simple truth that as a man's clothes in time assume the lines and curves of his body, so a man's library, when chosen with the loving care of a Dr. Bolles, assumes the form of his mind. Here is the spirit of a great teacher and religious leader preserved for Tufts College in his wise choice of books.

"In books I find the dead as if they were alive"—how aptly the old bishop's words apply to the trustees' gift! "A library of wisdom is more precious than all wealth, and all things that are desirable can not be compared to it. Whoever therefore claims to be zealous of truth, of happiness, of wisdom, of knowledge, aye, even of the faith, must needs become a

lover of books." Old Richard de Bury informs the trustees of Tufts College of the precious nature of their gift!

Only a brief summary of the collection is possible here. He that loves books will presently study the prints, see wise Bacon's autograph and the signatures of kings, lift the Great Seal of James the First in astonishment at its size, and mull happily over the six thousand prints of London for himself. Meanwhile, let this brief article be the finding wand that discovers to the Philobiblon the treasure that is now Tuft's.

There are three hundred volumes on London, and about three hundred and fifty on England. There are some six thousand prints. There is a pamphlet collection containing three hundred and forty-three articles on London, and nine hundred and fifteen on England. There are many documents, autographs, a collection of coins used by Dr. Bolles to illustrate his lectures on history, and some tiles from old English churches and fragments from London's Roman wall and Battle Abbey. The collector gathered the collection while living in London near the British Museum in preparation for his series of lectures delivered at the Lowell Institute early in 1881.

His hobby, for many years, was the extra-illustrating of "Old and New London," in six volumes. Instead of attempting to uncover and rebind these books, which would have increased them from a half dozen to a small library, he ingeniously underlined the passages illustrated, numbered them in the margins, and filed the prints by volume, chapter and number in a large cabinet of drawers, from which they overflow into a smaller cabinet and filing cases.

Among other treasures is the 1808 edition of James II, by C. J. Fox, extra-illustrated by Dr. Chapin of New York. Here are fine old engravings of Oliver Cromwell, Charles I and II, the Earl of Southampton (with his autograph), all beautifully inlaid; and, among others, engravings and autographs of William II, Trumbull, Godolphin, Montague, and Titus Oates. There are two miniatures on ivory—probably of James II and the queen of James I—from the Cotton collection. Admirers of Samuel Pepys will discover here with delight two of his autographs. There are also autographs of Richard Baxter (I wonder if the man lives who has read even three-fourths of the hundred and sixty-eight works attributed to this great controversialist and divine!), of Queensbury, and numerous other men great in letters and in history.

Even more beautifully done is the extra-illustrating of Burnett's "History of His Own Time," which has been enlarged from two volumes to six. The "Memoirs of Brass Crosby, Lord Mayor of London, 1770-1771," is also rich in extra illustrations and contains many documents relating to and autographs of Lord Mayors of London, written on vellum.

The Great Seal of England, affixed to a parchment which bears the signature of James I and the official one of Bacon, is unusually interesting, because of its perfect condition. The Great Seals of this period were made of pure beeswax, and so have endured the years better than later ones made of mixed beeswax and rosin. The seal is as large as a tea-plate, and is attached to a "Pardon of Sale." The bookseller Salkill, a queer old character who professed to hate all clergymen and who did not recognize Dr. Bolles as one, bought a chest of parchments and seals found in a room in the Temple. He bade Dr. Bolles select one (there were seals of many periods including that of Queen Elizabeth), and he chose this seal as the most perfect of all. Another parchment bears the autograph of Queen Anne.

There are many other rare articles in the collection. Like De Bury, he has indeed "enriched the hall with the treasures of his books!"

D. M. C.

God's Vagabonds

The Rev. Harold Guy Don Scott

IT was last Monday night at the Great Northern Hotel in Chicago. He had long hair, and a face that faintly reminded one of Sir Henry Irving. His hands were dirty with the dirt that is ground into the pores by hard labor. He wore an ancient collar, and a funny round hat. His boots were without polish and his clothes without distinction. He sat by himself. He was conspicuous.

"I suppose he is a cattleman come to Chicago to dispose of his stock," said I.

"No," said Harold Marshall, "I think he is a down-and-out."

"If you want to learn something of the social problem, go over and talk with him," suggested Arthur Nash.

I did. With the liberty that members of the smoking fraternity can exercise toward one another, I asked him for a match. A chair beside him was invitingly vacant. I dropped into it. My cigar burned badly. I spoke of cigars, of cigar-makers, of their union. Then he talked, slowly, as one more accustomed to think than to express his thoughts. It was an easy transition from unionism to the I. W. W., the Socialist Party, communism, and religion. He lighted and allowed to burn out many cigarettes. I asked a few questions. He looked out of watery blue eyes upon the fat and foolish traveling men and talked. I listened deeply.

"As long as capital remains selfish and autocratic, labor must and will protect itself by unions. Yes, it is a fight. I know that fighting isn't the way of living that's right. Yet we are forced to fight. Some of us weren't selfish enough to succeed. So we were broken. Yes, the union men *are* selfish. You see they are not different from the capitalists. The fight solves nothing? Yes, that's true, yet we must fight to preserve ourselves. The end of it all? Perhaps it is universal education. But when a man becomes educated he transfers himself from the utility, or producing, class to the capitalist class. The workers are ignorant. Most of the bright men become capitalists. The ignorant remainder fights as it best can. Why curse

the I. W. W.? They are our utility brothers who have been hard hit by capitalism, therefore they fight.

"There should be no Socialist Party. Socialists should have stuck to a program of education. Political action is fruitless. We are held together by economic unity, not political unity. Socialism is an economic theory. It's beautiful also.

"So far communism has failed because the members of the community are selfish—some of them. Ruskin on selfishness has it right. Selfishness is the barrier to human progress. There are other names for it, but they are different phases of the same thing.

"My religion? It doesn't matter. Truth is truth, no matter what we each think truth is. Jesus had the right idea. He was one of those guys that was gentle and unselfish. He was not greedy. Any system of society would work if we were all like Jesus. We are not unselfish—most of us. God is to blame for that if He is a perfect, complete being. We do not make ourselves. Perhaps God isn't perfect, but He is doing the best He can. Perhaps God isn't born yet—fully I mean. Perhaps He is making mistakes like us. Perhaps He is just experimenting. Succeed? Oh yes, in time or eternity. How? I don't know. Not until there are more unselfish people. No, I don't believe we can change selfish people into altruistic beings, except through the generations. We are conditioned by our environment, our education, the ideas we come into contact with. These factors make it impossible to change the individual except rarely and in such cases as when some unusual reaction takes place greater than the accustomed influence of environment. We, to progress, must get hold of new members of the species, and throw around them a new and different environment. It wouldn't be easy to do this. Change the environment? How can we? We are making our environment, as well as the environment making us. It's an endless circle. If we could take the children as rapidly as they are born, and transport them to a part of the world in which we could create a different environment—but you see I am dreaming crazy dreams."

I went back to my companions. I looked over the busy crowd, the selfish, lovable mob. I thought of that other mob that shouted, "Away with him, crucify him." The noise of the teeming lobby resolved itself into that cry: "Away with him, crucify him." I thought of what Tagore said the other day, that we needed a fellowship of vagabonds. I thought of what Shaw said, that the wise man conformed to his environment, and the fool sought to make his environment conform to him, therefore all progress depended upon the fool. Then I thought of that most lovely and lovable vagabond, Jesus of Galilee. We so need more vagabonds and fools!

English Letter

From Our Special Correspondent

IT is not exactly easy to be optimistic these days. In all probability we are passing through the kind of experiences we ought to have expected as the crop likely to be gathered on fields sown by the seeds of war. About the time the Pilgrims left our side of the water for yours, some one wrote, "For it is the custom of the more idle sort having once served or but seen the other side of the sea under color of service, to shake hands with labor for ever, thinking it a disgrace for himself to return unto his former trade." Some things have not altered so very much in three hundred years, and war, now as then, seems to be the begetter of social disintegration. When we venture abroad into London streets to-day, we encounter processions of the unemployed, and are accosted by the rattling collection boxes of the "out-of-work." Many, alas, are genuinely "out," but it must be confessed that their numbers are swelled by wasters who would be terribly disconcerted if brought face to face with a job. How to sort out the genuine from the spurious seems to be a task passing the wit of man.

Alongside this decreased ability to earn money, we have ever increasing demands made upon us in the shape of rising rates, increased taxes, and extra charges for such conveniences as telephone and telegraph and post. We are continually being told that in America every man has his telephone and that he would find his business at a standstill without it; on the other hand, the conduct of telephone affairs by the State here is making it so much more expensive with us than with you that private users are threatening to clear out their instruments in something like wholesale fashion. The muddleheaded management of our telephone system has given a very distinct setback to the growth of opinion in favor of the nationalization of general utility services.

If the love of money is a root of all kinds of evil, it is certainly true that the lack of it makes for a fractiousness of temper that keeps a sharp eye on expenditure and gives a keen edge to the criticism of what it thinks to be needless generosity. A good deal of fault has been found recently with the liberal—or perhaps I should say lavish—scale of remuneration adopted by the League of Nations. Personally, I do not object to Sir Eric Drummond receiving 10,000 pounds a year as salary, and although I think that the chair given to the office boy need not always have been quite so luxuriously upholstered, there is another and stronger ground for criticism, and I believe it is also very often at the back of the mind, adding bite to the bark of the objector. Sir Eric Drummond is a member of the Roman Catholic Church, and the influence of that Church has been used consistently, in Europe at any rate, against republicanism and democracy. We may have the highest respect for the Roman Church as a religious establishment, but we can not blind ourselves to the fact that as a political power she is a menace to the liberties that we hold most sacred, and it is exceedingly unfortunate that the League of Nations should have hopelessly prejudiced herself in the eyes of a large body of respectable and responsible Englishmen by appointing as its chief official a member of that community. Some of us fear that in proportion as Sir Eric Drummond is true to his Church he will be untrue to the democratic idea which must be the mainspring of the League's activities or it is undone.

The most distressing and disheartening reports reach us from the other side of St. George's Channel, and it does seem as if a section of the Crown forces (the auxiliary police) had got quite out of hand in Ireland. Very conscious of this, many of our people feel maddened by outside criticism, which they regard as altogether one-sided! Besides, they feel, further, that it comes from people who, to quote a Scotch proverb, should "make clean their ain doorstep first." Such being the case, and as the most strenuous efforts are being made here to deal fairly and drastically with the Irish situation, the very best service that can be rendered by friendly folks is to cease giving advice. We feel done to death with good advice. Your humorist said that such should always be accepted as it came in useful for giving away again; but we don't want to treat his brothers and our cousins with that disrespect. If an outsider is to speak, will no one urge the Pope to unseal his lips and address a word in season *to his followers?* I fear that as this is a great *moral* and not an ecclesiastical question, it is too much to expect guidance—to expect more than neutrality, in fact—from the head of the largest of the Christian Churches. If our American friends want a little European job to occupy their minds and energies, I would remind them that there are still some Armenians alive in Turkey, and I would remind them further that Serbia has forcibly taken possession of Montenegro. There are two small peoples stretching out "lame hands" and calling for sympathy and help. We think that our big and prosperous cousin might have something to say *to* the one and something to say *about* the other.

Everybody in Europe is not badly off, after all. I see from one of our papers that Holland is taxing the ex-Kaiser on an income reckoned at a million and a half gulden. Even on your side 112,000 pounds a year would not be regarded as a bad retiring allowance, and in this case it happens to be that falling to the lot of the man who is more responsible than any other living human being for the sacrifice of twelve million lives, the squandering of 50,000 millions of treasure, the quartering of the Austrian Empire, and the general disgruntlement of the world.

Pardon this jeremiad, but I have the misfortune to feel like it.

Jesus or Mars?

The Rev. Isaac Smith

"Once to every man and nation
Comes the moment to decide
In the strife of truth and falsehood
For the good or evil side."

ALL down the ages humanity has been called upon from time to time to choose between war and peace. Since the Christian era these two principles have been personified by Jesus and Mars.

Jesus, the Prince of Peace, pure and true in body and soul, unique in moral power and spiritual insight, whose motive power was love and good will, dared dream of a world made harmonious by the power of love and the spirit of good will, a world in which men of all nations claimed to be citizens of the Kingdom of God.

Mars, the god of war, is seen by admiring worshipers as a glorious shining figure, clean and youthful, strong and compelling. He has stalked a mighty figure across the field of human history; in the olden days he hewed his path with a mighty sword, laying the dust with human blood; in modern times he hews his path with long-range guns, dynamite, and poisonous gases. In the old days he slew his thousands in a day; in these days he slays his tens of thousands daily. No matter what may have been the pain and suffering and loss of the previous war, Mars always appears to the next generation as a glorious leader promising wonderful victory and unlimited spoils.

In 1914, with the pistol shot of a Serbian youth, humanity was challenged to make a choice between these two leaders and their principles. Christian principles and methods for preventing war were not wanting. Desperate attempts were made to settle the differences of Austria and Serbia by arbitration, the spirit of good will, but in spite of Christian protests humanity was compelled to follow the martial leader.

Have we learned from that bitter experience that the principal cause of war is preparation for war? It would not seem so. The French are perfecting big guns. Great Britain, the United States, and Japan are competing in a race for naval armaments. Chemists in various countries are searching and researching for high explosives and gases that will wipe out the army or the population of a city in one attack. And when all the naval and military programs are completed, are we going to put these agencies of death and destruction into a museum? Their only purpose is war. If we wait until we are plunged into another war before we, who profess ourselves to be Christians, make a vigorous protest, it will be too late then, as it was in 1914.

At this very hour the imperative challenge is flung in our faces to prove our discipleship of Jesus and his principles, by carrying on an aggressive movement for world peace. While Mars and his followers are preaching the old lie, "Insure peace by preparing for war," we must not sit by and idly dream. Obviously it is foolish to urge the United States or any other nation to disarm while the rest of the countries are increasing their armaments in feverish haste. War-weary nations, arming for self defense, would disarm if others would do the same.

A resolution is before Congress requesting the President to invite participation of Great Britain and Japan in a fifty per cent reduction in naval construction. It is our personal opportunity as Christians to urge the support of this resolution. Christians in all countries should urge their respective governments to unite with other nations for the specific object of disarmament. And Christians themselves throughout the world should unite in an international force, for the purpose of restoring faith between nations by messages of Christian good will, through international

correspondence and by interchange of ministers and laymen of the various countries. With a definite aggressive Christian program, the faith of the masses would be restored in the Church. If people who call themselves Christians will make the "great adventure," there will be a better understanding between the nations. Mars will lose his leadership, Jesus will be enthroned, and the people will demand that international problems be settled by arbitration and not by war.

* * *

THE IDEAL LAYMAN*

Hosea Starr Ballou

IN one of his wise editorial paragraphs in the *Universalist* in 1878, I. M. A. said of church audiences that "crowds drawn in by device, lured by love of sensation—crowds that come from nobody knows where and disperse nobody knows whence—crowds that do not come to work and bear burdens—are not a help to a church in any particular, but the reverse." Dr. Atwood had no use for "those who bring with them nothing but itching ears and leave behind them nothing but dust." His ideal of a layman he thus described in 1878: "A church attendant who never absented himself for any cause save that which would have kept him from his business," and "that kind of a 'supporter' who, when the alternative was to cut down his personal expenses or reduce his subscription to the church, invariably let retrenchment begin at home." In the forty-three years that have intervened since these words were written, the demand for such ideal laymen has not lessened. Perhaps there are as many such now as there were then. I still have great faith in our splendid laymen.

In the late seventies this church was particularly fortunate in a considerable number of capable, devoted laymen. . . . and a Sunday school which gave great promise for the succeeding generation and the continued prosperity of the church. In fact, all were kept at *work*, old and young, strong character was moulded, and the beneficent influences which had their center here radiated throughout the community in a spirit of disinterested, unselfish service.

Men die; churches live on. In conclusion, may I echo the sentiment of Dr. Ballou in December, 1851, seventy years ago, at the rededication of the School Street Church in Boston? Dr. Ballou said: "We can not shut out from view the long future, which reaches away beyond the limits of our own lives, into more distant periods, when all who are now assembled will be gone from the stage of action." Like him, we look forward to the third and fourth generations. May our anticipations for the future of this church be fulfilled.

* * *

THE FAITH OF THE BUILDER

EVERY constructive Universalist will heartily echo the splendid word of Professor Black in the February *Atlantic*. The deepest of all the reasons for the Murray Crusade lies in the fact that the world conflagration gives us our matchless opportunity to build a new civilization of brotherhood to replace the ruined barbarism of a world of mutual hatreds. There is never any real place for the pessimist, for the pessimist is always wrong.

Professor Black points out that "the fallacy underlying much modern pessimism is due to a form of what may be called the static illusion. The ideal of the pessimists is always a state, never a becoming. They seem to have thought that the world should issue out of such a tempest into a simple and placid peace. They are victims of millennium mirage, and when the mirage evades them, they rage at the world. We never solve the problem permanently. The old defeated things come back to us with a new phase, and test our metal again. The wise man is content to clear up a situation as it presents itself. He goes for the ideal and supports everything that goes his way. He is glad to have enough light to work by, and enough truth to live by.

"Is it nothing that in our day, out of the distress and anguish, there has come to birth an actual League of Nations, organized for the express purpose of preserving the world's peace? It was born of a desperate need; but the age that seeks to realize the vision can not be a time of unmitigated gloom for the moral life of man. Obviously we are not going to get much help from our pessimists in making this new organization of human society a reality. Our true attitude surely should be one of resolute endeavor to do the best we can and to encourage each other in good. If ever there was a hopeful sign in our world of strife, it is the practical attempt to get the nations together in order to eliminate war.

"It would not be amiss, either, if we showed a little sympathy for the men to whom we have given the settlement of such vast problems. They too, like us, are doubtless often groping in darkness. It is good to have an alert public opinion to correct and check and, if need be, to chastise them, but the mere wail of pessimism gives no guidance. To sit in the scorner's chair is the most fatal pose to assume."

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Fire Engine

MY little Grandson came unto my house, and he was Sobbing.

And I inquired, saying, Why is my little lad grieved?

And he burst into piteous Lamentation, and he cried, I want to see the Fire Engine.

And his mother spake, saying, We came past the Engine House, and the Firemen were Washing the Engine. And he desired to tarry, but I said, We will stop as we return from the Postoffice. And behold, when we returned, the Firemen had taken the Engine inside, so that we saw it no more.

There are sorrows great and sorrows small: but the sorrow of the small boy who hath desired to see the Fire Engine and hath not seen it is the Sorrow of Calamity.

And the little lad cried sore, saying, I want to see the Fire Engine.

And I said, Come with me, for we shall surely see the Fire Engine.

*Part of an address given in the Porter Square Church in Cambridge, Mass., on Laymen's Sunday.

And as we started there came a man to see me, but I said, Tarry thou till I return, or come again another day, for I am busy.

And we went unto the Engine House. And I spake unto the Chief, and I saluted him, and he saluted me. And I said, We desire to see the Fire Engine.

And the Chief took the little lad and set him on high, so that he sat far up on the seat behind the Steering Wheel. And the Chief gave him the Bell Rope, and the little lad pulled the rope so that the Bell Rang.

And he saw the Ladders and the Truck, and the Chemical Engine, and the Whole Business.

And certain of the Firemen ascended the stairs, and slid down the Brass Pole that he might see how they descended when there was a Fire.

And the little lad had the Time of his Life.

Moreover, I had a Pretty Tolerably Good Time myself. For I am not too old to remember when I chased the Fire Engine.

So the little lad and I we came again, and I left him with Keturah and with his mother, the daughter of Keturah. And they said, Have you two Small Boys seen the Fire Engine?

And we answered and said, We have seen it. And my Grandson told about the High Seat and the Bell and the Brass Pole and the Chief.

Now it came to pass that night when I said my Prayers, that I spake unto Keturah, saying, Some good things have I done this day, and some it may be not so good. But one mighty good deed have I done: I let my work Go Hang for an hour while I went with the lad to see the Fire Engine.

For he who doeth a kind deed unto a little child, doeth it for all the long years that lie ahead of that young life. Wherefore do I say unto all men, Skimp not thy deeds of kindness to any sort of man or woman, but the good deed that lasteth longest is that which thou shalt do unto a little child.

And moreover, it is an Whole Lot of Fun.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MARCH 13—THE LORD'S SUPPER

Matthew 26 : 14-30

The Home Scene

It was the home of another, but it was a home just the same, in which Jesus arranges the setting of this supper which has come down to us as a memorial. It is the thought of the Christian family. It is the key-note of God's Fatherhood again brought out. The chronology of events is anything but certain, as if providence had meant that we should not establish too formal a ritual in remembrance of him whose emphasis of life was always on the spirit rather than the material of it. In the background of this lesson some put the scene of Jesus washing the feet of his disciples. Perhaps it belongs in the foreground, possibly just preceding this very meal. No one knows positively. It is a regular meal. The importance of sustaining the body in even times of spiritual stress, is a logical point to mention. Though they were guests in this particular home, it was a regular meal, not any note of the banquet idea. The intimacy of routine is the setting of the religious spirit. Jesus was always taking the ordinary things and making them glow in the new light of the real life spirit. He teaches the proper use of everything, not the escape from it.

The Family Trouble

The black sheep, as we call him, is seldom absent from the family scene. Perhaps the family skeleton, so often really clothed in the flesh of one of its members, is a still more familiar term for it. Judas has come to typify all betrayal from within the circle. Nobody names the baby after Judas. What his motive was in his later action is one of the unsolved mysteries to which no real clue has ever been discovered. But he at least symbolizes the selfish family member, who, if he can not come first with his way, decides to stop others from having theirs. Jesus has been building his family for three years. Judas brings the end with an action of perhaps three minutes. Yet knowing what Judas was about after he left the table, Jesus does not allow his wrong action to impede the progress of the family scene. It is a family duty to "carry on" even though some one member goes wrong.

Broken and Blessed

Some one has used as an illustration of this scene, which it is impossible to picture without sadness, the thought of a home in war time when a boy has been called to the colors. There may be death in the offing. Some Judas has betrayed the world into another battle-field. But here is the home yet, for one more night, standing for what the boy goes forth to fight for, and worth fighting or dying for. Into the stress of the fighting, into the last thought of the dying, into the life-long memory of those who survive, coloring and sanctifying all their future deeds, must go this last-night picture. It is with no irreverence that we make such an illustration. It is to take the ordinary human things, just as Jesus took them, and make them vehicles of the great spiritual truth to the very limit of their capacity, or analogy. He, Jesus, takes bread, not typifying necessary food, for they have eaten, but again making an ordinary thing a symbol. In his action now unite a breaking and a blessing. It seems to have been distributed dry, that is, not dipped in the dish. On the tongue of a disciple it must be treated from the glands of his own system, even to be swallowed. The taste of a broken body is in it to mingle some strain of unselfishness and sacrifice with all the words that tongue shall hereafter speak. And then it goes into the physical system that ordinary digestive processes shall make that broken body a part of your bone and flesh. It comes to mingle with what you are. A trace of it shines in your eye, quickens your ear to affliction's cry, starts your feet on errands of mercy, moves your hands to deeds of kindness. Aye, there is in it for you, also, a fiber of endurance, when the light is dim, and the road not clear, when your own body feels broken it speaks within you of what glorious purpose may sanctify a broken body. When you have to go to your cross, or to the firing line of physical suffering, there to prove your loyalty to God, to show a faith that does not go to pieces under strain, to hope and love that master all distress, it is in your system, this bread that symbolizes the heroic Christ. It is one of the all things which are yours as you are Christ's, and Christ is God's.

Blood and Thanksgiving

A man approaches death. He makes his will, or "covenant. He signs and seals it with a symbol of his own blood. Sorrow or on-coming death can not keep a great love from thinking of others. Symbol of how the rest of his family should act. Fortitude reaches no higher mark. He pours the wine as typifying the blood of his own arteries, the issue of life from his own heart, and doing it, he does not bless it as with the bread which symbolized just the body, he "gives thanks." All the courage of men and women everywhere is gathered up into the limelight, placed on a mountain top where it can not be hid. It is the climax of his own law: a life lost in such service is saved, and nothing else but losing it could save it. Give thanks. Greater love hath no man than this, that he lay down his life, and greater loyalty to truth hath no man than this, that he falter not at laying down his life, and greater courage hath no man than that, laying down his

life, he in the same moment gives thanks. The hero Christ challenges us in every Christian home, and at every hour when we do this in remembrance of him. Again is the chronology of events uncertain. As in the foreground may have come the washing of feet, perchance here, as a family would visit around the table may have come all that is set down in John in the fourteenth, the fifteenth, the sixteenth, and the prayer of the seventeenth chapters. May we not call all that wonderful message of comfort, that quenchless faith for the future, the last will and testament of Jesus for all his family? Read it into this farewell supper scene. You have the right to do this. Emphasize it as sealed, a promise to you, in his blood, as for instance, "Peace I leave with you, my peace I give unto you." Emphasize the pronoun that means you, to change the reading from the usual and make it personal. This and all the rest of that passage pour into your own blood, your own life, when you put this cup to your lips.

The Hymn of Love

It is significant that they sang a hymn before they went out. It was no hymn of hate. It was a hymn of love, that greater love that wraps all faith and hope into its arms. A hymn suggests harmony. Think of it! Harmony on the eve of injustice, betrayal, suffering, and death. The tranquillity of the departing is Christian victory. He is the victor. He has overcome the world. He wasn't merely saying it a while ago, that we should be of good cheer. He is ready to prove it now. With high exaltation we can revel in the revelation of the divinely human heart, that pouring itself out for others gives thanks and sings. May the very consideration of it send us forth to bear the comparatively trivial tasks with an unselfish love like his that was made up of faith, hope, calm assurance, the integrity of peace and the purpose of service even through sacrifice.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Framework Damaged but Foundation Safe

Whatever the risk, I claim for every man the sacred right of asking questions and of exploring the foundations of belief however sacred and however old, there must be no sphere artificially shielded from the investigator. There is no doubt that admission of the evolutionary view of life gives new point to such questions as, What is sin? What is freedom? What is conscience? What is morality? What is religion? I do not propose to discuss these questions now, but only to say that no well-informed theory of evolution, no well-established science, diminishes by one iota our obligation to be and to do the very highest and best that we possibly can be and do. With all your old beliefs you could never have aimed at more than that; and if you accept evolution you dare not aim at less. No theory as to how man came to be can alter the fact that he is what he is, a moral being, the urge of whose soul is always toward righteousness. . . . Personally I have long recognized that the framework of Orthodox theology has been damaged beyond repair by the arrival of new knowledge. It is impossible for educated men to believe that the human race began its career with two perfect human beings, or with any number of perfect human beings, and the whole scheme of redemption based upon that supposition, so far as its formal doctrines are concerned, is undermined. . . . . There is no doubt at all about the fact of sin in the lives of men, not only in the sense of imperfection, but in the sense of wilful transgression of a recognized standard. There is therefore no doubt at all about the need of salvation, nor any doubt that Jesus Christ shows us that the only thing that can redeem the world is the love of God working in the hearts of men. Whatever may happen to this creed or that, or to any theory of the Bible, there is no denying these facts. (*Editorial signed T. R. W., entitled "The Evil Heart of Unbelief," in the Christian Work.*)

What Might Have Been Expected Both Ways

Just a word to those whose criticisms have been adverse and sometimes denunciatory, even bitter. The writer at one time held the view of many of you. He came upon data which made that view impossible for him. He is in the position of millions to-day. Shall we be told that we are outside the pale and unchristian and that no one shall write to help this increasing number? We take it that most of you who hold the conservative view have never known any other. But many of us held your views and now hold views quite different, and which we are sure are nearer the truth and far more satisfactory than our former views. We have experienced both and know that the view outlined in these articles is better. The Bible is a bigger, richer, more helpful book to us viewed in this manner. You have experienced one view and condemn the other. Which of us should be better fitted to judge? To those who would cast out the writer and all who share his views the words of Edwin Markham will best express our attitude:

"He drew a circle and left me out,
Rebel, heretic, a thing to scout,
But love and I had the wit to win;
We drew a circle and took him in."

We don't agree with your Bible interpretation or your theology, but if you have the spirit of the Master you are in our circle. (*F. M. Sheldon, in the Congregationalist.*)

The Unbroken Line

We who have trod the borderlands of death,
Where courage high walks hand in hand with fear,
Shall we not hearken what the Spirit saith,
"All ye were brothers there, be brothers here?"

We who have struggled through the baffling night,
Where men were men and every man divine,
While round us brave hearts perished for the right
By chaliced shell-holes stained with life's rich wine;

Let us not lose the exalted love which came
From comradeship with danger and the joy
Of strong souls kindled into living flame
By one supreme desire, one high employ.

Let us draw closer in these narrower years;
Before us still the eternal visions spread;
We who outmastered death and all its fears
Are one great army still, living and dead.

(*Canon Scott, in the Living Church.*)

The Weightier Matters of the Law

As a matter of fact, thought in religious and social things is largely a matter of emphasis. Truth in itself is the same from age to age. Yet man's apprehension of the truth may change. This is not all; there are certain fundamental needs of man that are ever the same. Yet every age has certain peculiar needs. This means that there are certain truths that have special application to the special needs of men. They who are instructed unto the kingdom of God and are wise in the service of the King will know how to bring the truth of God to meet the needs of men. . . . I believe in Jesus Christ as Saviour; that is the central and basic truth. I shall therefore not allow myself to be diverted from the work of having his salvation known to men to theories concerning the mystery of his redeeming death. . . . We may be so engrossed in our study of the time and manner of the Lord's coming as to forget the suffering world, and so fail to seek the kingdom and its justice. . . . We need to remind men that they who talk about brotherhood are under obligations to live the brotherly life, and that they who name the name of Christ are committed to a lifelong battle against injustice and wrong. Above all, we need to remember that rituals, opinions and organizations belong to the lesser things, while justice, mercy and brotherhood are the weightier matters of the law. (*Samuel Zane Batten in the Baptist, "Misplacing the Emphasis".*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

LIVING AND GIVING

The Rev. Julian S. Cutler

Living is giving,
To give is to live.
God Himself keeps this law every day.
As we sow we shall reap,
And the treasures we keep
Are the things we have given away.

The things which we hold
Grow rusty and old,
And go downward with us to decay;
But the things that we give
Help our brothers to live,
And are blessings forever and aye.

The things that we share
Lift the soul like a prayer,
Revealing Life's nobler part.
Would you then truly live?
If you would, simply give,
That new life may spring up in the heart.

THE FLAX

Retold from Hans Christian Andersen

THE FLAX was in full bloom; it had pretty little flowers as delicate as a butterfly's wing. The sun shone and the showers watered it, and every day it looked prettier.

"People say I look exceedingly well," said the Flax, "and that I am so fine and long that I shall make a beautiful piece of linen. How lucky I am; it makes me so happy that such a beautiful thing can be made of me."

"Ah," said the Fern, "you do not know the world as well as I do," and then it sang quite mournfully,

"Snip, snap, snirre,
Basse lurre,
The song is ended."

"No, it is not ended," said the Flax. "I feel that I am growing. I am the happiest of all creatures."

One day some people came and pulled the Flax up by the roots. Then it was laid in water as if they intended to drown it; and after that placed near the fire as it if were to be roasted. All that was very shocking. "We can not expect to be happy always," said the Flax. Then the poor Flax was steeped and roasted, and broken, and combed, and at last put on the spinning wheel. "Whirr, whirr," went the wheel so quickly that the Flax could not collect its thoughts. "Well, I have been very happy," it thought in the midst of its pain, "and must be contented with the past." And contented it was till it was put on the loom and became a beautiful piece of white linen. "This is quite wonderful," said the Flax. "But the song is not ended yet, I am sure. It is only beginning. I am the luckiest person in the world."

Presently the Linen was cut and torn into pieces, and then pricked with needles. This was certainly not pleasant, but at last it was over, and the Linen had become a dainty garment. "Now I am something of importance," said the Flax. "This was my destiny. Now I shall be of some use in the world as every one ought to be."

Years passed away, and at last the Linen was so worn it could scarcely hold together. When it had fallen into rags and tatters, and thought it was indeed all over, the ragged shreds were steeped in water, and made into a pulp, and dried, until, after many strange experiences, it found itself beautiful white paper. "I am finer than ever now," said the Paper. "I shall have fine things written upon me. This is wonderful luck." And sure enough, stories and poetry were written upon it, and people read them and grew wiser and better.

"I never imagined anything like this," said the Paper, "when I was only a little blue flower, growing in the fields. How could I fancy that I should ever bring knowledge and joy to men? I am happier than ever."

But by and by the written paper was put away in a dusty attic and forgotten. Then one day, rude hands brought it down from the attic and threw it on a bon-fire in the yard. The children stood around to see it burn, because it flamed up so prettily. "I do not like this," said the Paper, but in a moment the flames mounted up into the air, higher than the Flax had ever been able to raise its blue flowers, and they glistened as the white Linen never could have glistened. all the written letters became quite red, and all the words and thoughts turned to fire. "Now I am mounting straight up to the sun," said a voice in the flames, and it was as if a thousand voices echoed the words. Then a number of tiny beings, as many in number as the flowers on the flax, and invisible to mortal eyes, floated over them. They were even lighter and more delicate than the flowers from which they were born, and as the fire was extinguished, and nothing remained of the paper but black ashes, these little beings danced above it. And the children sang over the dead ashes,

"Snip, snap, snirre,
Basse lurre,
The song is ended."

But the little invisible beings said, "The song is not ended; the most beautiful is yet to come."

But the children could neither hear nor understand this, nor should they; for children must not know everything.

* * *

Certain men and women, immediately on our first meeting them, make us desire to meet them again; not because they have uttered remarkable thoughts or reminded us of Venus or Apollo; perhaps they have said nothing that you and I couldn't say, and we may know people much better looking. But they radiate —what is it that they radiate? We feel it, we bask in it, it

flows over us. It isn't sunlight or moonlight, but a fairy-light of their own. When these shining creatures come into the room, happiness enters with them. How do they do it? It gets us nowhere to say that there is "something" in the tone of their voice, or "something" in the look of their eyes: what is the something? I'm glad I don't know; mystery is growing so scarce that I am thankful for anything which can not be explained.—*Owen Wister.*

* * *

I WILL FORGET

The Rev. Leslie Clare Manchester

I will forget! Ah, ringing words
  That fill the world with peace;
They sing like morn-time's early birds
  Across the dew-wet leas!
I will forget what yesterday
  I did not dare forgive;
I will forget the faulty clay
  In which our spirits live!

I will forget the bitter word
  That sprang, a sword unsheathed,
Its accent I have never heard,
  For me 'twas never breathed;
Because the scornful proud-tossed head
  I feel is bending low,
Lamenting what the quick lips said
  In passion's after-glow!

I will forget! I will be strong
  And conquer little things!
I will arise to Faith and Song
  Beneath white Pardon's wings!
And thus I'll carry down the years
  No burden of regret.
I'll dry my own and others' tears;
  I will forget, forget!

* * *

THE SIKHS

There has been confusion in many minds as to whether "Sikh" means a religion or a nationality. While it is a religion, it has placed its mark strongly on its adherents, who inhabit northwest India. At one time it made them into an important nation, and even to day when the Sikh commonwealth no longer exists, it sets them practically apart as a distinct people from the followers of the Hindu and Mohammedan religions who surround them.

Sikhism had its origin in the important plains country of the Punjab in northwestern India, not far from the great Indus River and the mountains which form the boundary between India and Afghanistan; and this has remained the region of its greatest strength. It arose later than any other religion of importance—toward the close of the fifteenth century. The immediate cause for the birth of Sikhism seems to have been the need for a protest against the idolatry, caste system, and cruel sikhism practises of Hinduism, the fanaticism of Mohammedanism, and the subjection of women practised by both those dominant religions.

Nanek, the "Guru" or Teacher, who founded Sikhism struck out boldly against what he considered abuses in the religions about him, so boldly that many students insist that the resultant Sikhism should not be considered a reformation of either of the other two systems, but rather a distinct world religion—and one whose teachings are closer to those of Judaism and Christianity than are those of any other of the world's religious systems. He taught that there is but one God, though He may be called by many names; that He is the all powerful and all loving creator who is to be approached with simplicity and sincerity; that by believing on Him and following His laws all can be saved irrespective of caste or sex.

Simplicity was emphasized and all elaboration was to be resisted. The first Guru and his successors stated that they recognized that ceremonies might be useful to sincerely religious persons, but that there was always the danger that they would lead to hypocrisy, and that it was therefore better to shun them. Both asceticism and worldly excess were to be avoided, and a temperate life was held up as an ideal. Unlike Hindus, Sikhs could eat meat, though for some reason beef was excepted.

A phase of Sikhism both interesting from the point of view of modern sanitation, and far reaching in its results, was its insistence on the observance of rules of health. In addition to eating what most Westerners regard as a more strengthening diet than the vegetarian fare of the Hindu, Sikhs were to ban alcoholic beverages and tobacco, were to bathe daily in cold water, and were not to make pilgrimages to Hindu holy places. The practise of making pilgrimages is considered an important factor in the spreading of disease in India.

The Sikh faith could almost be condensed into the injunction: Love God and your fellow man; keep a pure heart; lead a temperate, wholesome, normal life. Because of these simple fundamentals it has been called the most occidental and the most pragmatic of Eastern religions.

At first Sikhism developed peacefully, drawing to itself both from the thoughtful who deplored the excesses of the other religions and from the people of low caste who through it received hope and good treatment. But after several generations the Mohammedan Mogul emperors in control of northern India began to persecute the new sect. Under persecution the Sikhs were knitted more firmly together and finally, about the close of the seventeenth century, after one of their Gurus was martyred, their future was changed by a new leader from a peaceful to a militant religion. In the early part of the nineteenth century, the Sikhs came into collision with the British. After two wars which constituted the most serious military opposition which the British encountered in India, the Sikhs were defeated and their territory was made a part of British India. The Sikhs then became adherents of the British, and, thanks to military ability, their most valuable supporters among the Indian peoples. They remained loyal and assisted with their armies during the Indian Mutiny in 1857, and are credited with having saved India to Great Britain during that trying period.

Perhaps the greatest accomplishments of the Sikh religion are that it has given its women a better position than that occupied by Hindu and Mohammedan women, and that it has raised downtrodden outcasts of India from creatures little better than animals to upstanding, self respecting men.

So valuable have the true Sikhs proved themselves to be as soldiers that the British have made use of all they can enlist. This is said to have been a factor in the growth of Sikhism in recent years. Even the Sikhs who have come from the outcast peoples have proved to be so dependable and loyal that they are in great demand throughout the East as policemen, overseers and workmen. Almost wherever one may go throughout India or the adjacent countries—even in Chinese treaty ports—stalwart Sikhs will be found in positions of major or minor authority. Standing out among the other peoples of India, though of the same stock as many, it can hardly be denied that their better position is due to a higher conception of religion and morality.—*From a bulletin issued by the National Geographic Society.*

* * *

Two words of wit will often have more effect than an hour of prosy argument. The most earnest of orators could hardly have put the case of the underpaid teachers so cogently as the hero of this story from *Everybody's Magazine:*

At a banquet given by a large body of educators the speaker of the evening rose and began his address with the words: "Long live the teachers!"

He was interrupted by a tall, emaciated young man who rose from the rear of the room and in a sepulchral voice queried, "On what?"—*Youth's Companion.*

Young People's Christian Union

DIRECTOR'S DATES

March 6, Whitesville, N. Y.

March 12, afternoon, State Conference of Junior Superintendents, Boston.

March 12, evening, Rhode Island State Banquet, Valley Falls.

March 13, morning, Winter Hill, Mass.

March 13, evening, Palmer, Mass.

March 18, Nashua, N. H., Sunday School Institute.

March 23, Bridgeport, Conn.

April 2-3, New England Get-Together, Lawrence, Mass.

April 9-10, Illinois State Rally, Chicago,

April 17. Denver, Colo.

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IT'S SNOWING UNIONS DOWN

Last Sunday it snowed in the vicinity of Boston, and, as Mr. Reifsnider would say, there were as many as seven people who stayed away from church.

But a snow-bound city, with stalled railroad trains and delayed street-car service, can not stop the growth of the Young People's Christian Union. While the heaviest snow storm in the history of the local weather bureau was keeping all the snowplows busy outside, and temporarily solving the problem of unemployment, the young people of the First Church, Somerville, were taking the first steps toward the organization of a local Union.

This means that we now have three Unions in this suburb of Boston, a city of less than a hundred thousand people.

And in the meantime, word comes of the organization of a Senior Union at Watertown, N. Y., growing out of the enthusiasm of the State Rally at Rochester just before Christmas.

* *

CO-OPERATION FOR POWER

This Union at Watertown is an illustration of the way in which the work of the whole Church is advanced by co-operation between the various organizations. The State Y. P. C. U. had offered to pay the railroad fare of one representative from each Union and each Unionless church in the state. Watertown not only accepted the invitation, but the officers of the Sunday school decided that if it was a good thing to send one, it was a better thing to send two, and so the expenses of a second representative were paid from the Sunday school treasury.

The immediate result of this is that a Union has been organized, but the ultimate result will be that in the Watertown church a group of trained, experienced and consecrated young people will grow up to take positions of responsibility and leadership, and that from these the Sunday school can draw in later years recruits for its official and teaching staff.

Once in a while—and only once in a while, I am glad to say—I find hesitancy on the part of the Sunday school and other church workers in helping in the organization of a Y. P. C. U., Senior or Junior, because they fear that it will detract from the present interest in the Sunday school. This is a fear which is based on a mistaken hypothesis, and not on the great body of experience in our Church.

It assumes that there is a definite amount of time or interest which the young man or woman, the boy or girl, has to devote to the church and its affairs, and that if this is divided between two or more organizations, there will be only a little for each—perhaps not enough to lead to regular attendance. This is not the case. All of us, old and young, find time for the things in which we are really interested, and it is perfectly possible for the church to be more interesting than the movies.

* *

PUT YOURSELF IN THEIR PLACE

It is very rarely that we look at the activities of the church from the point of view of the young people, still less often from that of the children. In many churches that I visit I am told, "It seems as if there were something going on in our church every evening of the week," and I rejoice to hear it, because it means not only is there a live church there, but one which has enough religion to carry over from Sunday to the other days of the week.

But did you ever stop to think of the activities of such a church from the standpoint of the young people or of the boys and girls? How many of these manifold activities include them? There is Sunday school, of course, meeting from forty to forty-four hours in the year—forty-four out of 8760. Then, in a good, live, active Sunday school, there are perhaps as many as four parties and picnics during the year; add perhaps sixteen hours more, a total of sixty.

Now the boys and girls are welcome at the services of the church, but the service is not designed to meet their religious needs—if it did meet them, they wouldn't wiggle and talk—and they are welcome at the church suppers, if their parents can afford to bring the whole family, but the menu is not designed to meet the physical needs of the children any more than the service of worship is designed to meet their spiritual requirements.

This last paragraph does not apply to the young men and women of high school age and upward, those who belong in the Senior Union. They are not boys and girls; they can listen to a sermon with pleasure and profit, if it be the right kind of a sermon, and they can drink coffee at night, although this may not agree with them so well as the sermon. And in some of the social affairs of the church, because they are men and women, in spots, they can enter into the enjoyment of their elders if there are enough of their own age to make it a social affair for the whole church, and not just the elderly part of it.

But even suppose that the young people are included in, not simply invited to, one such meeting a week during the season, that will add about a hundred hours during the year to the time they spend under the auspices of the church. What about the other eight thousand six hundred?

The objection that is occasionally raised to the organization of a Senior or Junior Union, that there is too much going on in the church already, does not hold, when looked at from the point of view of those who will be members of these societies.

Watertown, and the fifty-eight other churches in which Unions, either Senior of Junior or both, have been organized this year, have at least in part realized this, and are helping their young people to feel at home, to spend a larger part of their time under the influence of the church, and to develop their interests and associations where what one is counts for more than what one has, and where men and women at their best are most often found.

Stanley Manning,
Director of Young People's Work.
Boston, Feb. 24.

For the Quiet Hour

It is no part of the Christian ideal to fashion in man a negative excellence, i. e., a goodness which represents the absence of evil. This is the range of animal life, the ox, the horse, the bird. To be positively good, active and fruitful is the creative design.

Henry Ward Beecher.

If you mean the prayer, "Thy kingdom come," act up to it. Do the little everyday duties now and daily and strenuously and sincerely; so you will promote that kingdom most effectually, and the great duties will come to you if God wills.

F. W. Farrar.

There are times when faith and good will and the silence are more powerful than many hands and a tongue hung in the middle.

Nautilus.

Assure your heart, then, and always comfort your heart with this: that God's loving kindness is above, and is behind and is at the heart of all things that He sends or permits to be sent to you. What a blessedness it is to be absolutely sure that God's loving-kindness is wrapped up at the innermost heart of all His ordained and all His permitted providences!

Alexander Whyte.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FROM A LETTER FROM MISS KIRK

I had a very happy Christmas this year, in spite of being far away from the other members of our missionary family. Most of my gifts from home came through on time, and, say what you will, it is not so easy to feel Christmasy after the day has gone by. More than this, however, was the joy that came as a result of many, many greetings from the Homeland. Some one must have used the power of suggestion, for I had over a hundred and twenty cards, not to mention many, many letters, and they all warmed my heart in a way that will not soon be forgotten. I had nearly fifty cards from my two little Cape Cod parishes, some from children I christened while there, and even one from a little girl who has arrived on the scene since I came away. You may guess what this meant to me, for I have a very special corner in my heart for those dear old friends. Will you through the *Bulletin* please thank the Mission Circles and Clara Barton Guilds who sent me greetings? There were too many for me to thank personally, much as I would like to. I wish they might understand what it meant to feel this wave of friendliness and interest that came over the long miles between us. I am sure that I, for one, shall work with greater courage and greater joy in the coming year because of the kindly interest and friendship thus manifested, and I know that many of the good wishes are already coming true, and during the year many more will. The glow around my heart will abide for many a month to come. I also had a gift of a hundred dollars for the work here on Christmas day, which of course added a great deal to the happiness of the day, both to me personally and to the people here.

I can not dissociate myself from the Blackmer Home, nor do I want to, for I still feel that I belong there. I skipped to Tokyo for Thanksgiving since I could not get away for Christmas, and the pleasure of being with our other folk more than compensated for the cost of the trip. Miss Osborn spent two nights and a day with us on her way to Osaka for Christmas, and I wanted Miss Hathaway to come down during the vacation, for I thought the change would do her good, but she felt she could not get away. I miss them all, but have been very well here, much more so than in Tokyo, which compensates for some things I miss. It is a nice little place and the people are kind, and after all it is all our work, whether in Tokyo or Shizuoka, and I am glad you were willing to loan me for a while. I do hope we have more workers soon. Why is it that our young people are less ready than those of other denominations, I wonder?

* *

The Rev. Wm. E. Manning Todd, D. D., the pastor of the Harriman, Tennessee, church, reports growing audiences and interest. A Sunday school and Mission Circle have been organized.

Rev. George A. Gay reports progress in Chattanooga.

The meetings held in North Carolina under the auspices of the Murray Lectureship have been successful, especially so in Kinston. The advertising in the local papers has been most interesting reading as well as the reaction noted. Rev. U. S. Milburn, of Salem, Mass., has been the preacher. The latest mission point in North Carolina, Greensboro, is very interesting. A Mission Circle has been formed and a church organization will be effected this month. Mr. Kellerman has done splendid work here.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* * * * * * * * * * * * * * * * * * * *
* NOTES MNEMONIC. (1. March *
* 5.) Remember that our Church is *
* to have a great ingathering at the *
* Easter season and that every *
* pastor will need the interest and *
* assistance of his Sunday school *
* workers. Officers and the teachers *
* of adolescent boys and girls should *
* be alert to be helpful. *
* * * * * * * * * * * * * * * * * * * *

BIG AND LITTLE BROTHERS

In the early days of the General Sunday School Association, certain combinations were made between the stronger schools and the smaller ones under the above caption. The aim was especially to establish friendly relations and when necessary to give the weaker school real assistance in the furnishing of needed supplies. The most important side of these combinations was the development of a sense of unity in our Church, a realization that there are other groups of workers struggling with the very things that interest and burden us. Sometimes these combinations have proved eminently successful, sometimes they have died at the start. It needs some one to make the relationship vital and something like a real friendly interest on both sides. Where these things have existed the relation has continued with benefit to both sides sometimes for a long period of years. Among the older of these combinations is that of Worcester, Mass., and Oakland, Cal. A more recent one is Brattleboro, Vt., and Concord, Vt. Akron, Ohio, asked for a Little Brother in Canada and found one in Olinda, Ontario. Wausau and Markesan, Wisconsin, have been added to the list. Rochester, N. Y., is Big Brother to the Blackmer Home Sunday school and finds in the relationship not only a delightful experience but a very real way of teaching interest in our work in Japan. The Rochester school had its picture taken on a day of record attendance to send to the school at the Blackmer Home. They kindly sent a copy of the picture to the office of the General Sunday School Association. Shizuoka, Japan, has a Big Brother in the Watertown, N. Y. School and the Brooklyn school holds the same brotherly relation to the Tokyo school.

Schools desiring to be either Big or Little Brothers are asked to correspond with the General Sunday School Association. There is especial need of adding to the list of Big Brothers, as new schools are being formed in isolated fields.

* *

THE CRADLE ROLL AT LARGE

Here is a good letter from a good woman who is doing a good work. She ought to be informed about the little children of isolated Universalists.

Dear Friends:

Again the office of the Cradle Roll at Large is changed. If you know of any new little folks who are eligible for the Roll, please send me the names and addresses of the parents. These tots will persist in growing, so I have graduated quite a good number and that helps swell the membership of the Home Department.

We have at present fifty-four enrolled and these children live in many parts of our land, north, south, east and west, and in the Province of Quebec. I know personally many of the families represented; some of them have become my friends through the Cradle Roll at Large.

This work helps hold our isolated people to us and brings them a genuine sense of fellowship with us as a denomination. In some instances it is the only link between the families and any religious influences of definite sort.

Cordially,

(*Rev.*) *Mary L. Hadley.*

Hallowell, Maine.

* *

ANY MORE "TRUE BLUES?"

There is a class in Albion, N. Y., called the "True Blues." There is another in Oneonta, N. Y., and the two correspond about their plans and progress. That is a good name; and teachers should not overlook the psychological fact that there's much, very much, in a name.

* *

The story, "The Flax," which appears on the Home and Children page of this issue, is recommended for telling as a part of the Easter program.

Among Our Churches

Mid-West Letter

My "field" is not "the world" in the sense in which I am going to use that expression in this letter, but it is as much of "the world" as any common man has any business with. The vast territory comprehended in my "field" is the richest part of the United States. I sometimes think, for the time being, at least, it is too rich. People have not yet really learned how to use riches, and perhaps they never will. If we were not so well-to-do out here, I think religion would be worth more to the average man. "Money answereth all things," now, as in the days of the Wise Man. But, after all, millions are religious, "in spite of themselves," and desire churches and preachers and Sunday schools, and are going to have them. As men make progress, they want a reasonable interpretation of religion, and of life. We Universalists believe most earnestly that we have what the modern world needs. It is our business to get them to see that. I know it is a tremendous job,—but we must do it. * * I am spending my time going over the states of Indiana, Illinois, Iowa, Wisconsin and Minnesota, in order to get men and women to support this idea. We have churches scattered all over this vast region, and some without ministers. I am trying to secure pastors, and revive churches. In one little city in this northwestern country lives a pastor who the the other day wrote me this: "Come over into Macedonia and help us,—come, come quickly, and come a running." I am receiving many letters of similar import. The field is surely white unto the harvest, and the laborers are few, as in the long ago. However, there are good signs of new life among our churches generally, and things worth while are happening out here, and large success is at hand. * * January I spent in and around Chicago. and in the newly established office of the Mid-Western Superintendent, at our Western Headquarters, assisting in planning for the official opening of our Western Headquarters Office, and getting a "line up" for future action. February, thus far, has been spent in southern Illinois, among our smaller churches. Visits have been made to Mount Pleasant, Waltonville, Mount Vernon, Hutsonville, Beecher City, Litchfield, and Girard, and Table Grove and Abingdon will be visited and services held within the next week. * * A delightful series of "evangelistic" meetings was held in our church at Hutsonville, with Rev. Edward M. Minor, pastor. The church is out in the country, but a large lot has been secured in the town, and blueprints drawn for a modern building, which will be erected this spring and summer, at a cost of several thousand dollars. The whole congregation voted to move the church into the town, and the membership is liberal and loyal. Mr. Minor has accomplished a great work in this community and has a delightful people. * * Beecher City has voted to call a pastor, and we are in correspondence with him. * * Dr. John S. Cook has wrought splendidly in Litchfield, and they too expect to build a new church at once, or purchase a building, which would be remodeled for our church services. * * I have just visited Springfield, the State Capital, and talked with some who are in favor of organizing a church in this city, where many Universalists live, and where, by all means, we should have a thriving congregation. * * We are planning to place a pastor at Abingdon at an early date, in the beautiful little church there, which has been dormant for some time. * * Waterloo, Iowa, was reorganized in November last, and the new minister, Rev. Otto S. Raspe, is perhaps on the ground at this writing. * * A visit to Stockton, Ill., in January, disclosed the fact that Rev. Lucy Markley, pastor, is accomplishing wonders. So many were interested in the annual meeting of the parish that two evenings had to be given to the occasion, one for the young people who had their annual meeting all to themselves, attended by the women of the parish, and the other being attended by the grown-ups, who filled the dining room to overflowing, and at which time the regular business of the parish was conducted. All bills were reported paid, and. money was subscribed for the coming year. Miss Markley is one of the most loved znd appreciated pastors in our denomination. She is honored and highly respected by everybody in Stockton. This is one of the real live churches of Illinois. * * The Church of the Redeemer in Chicago was visited in January. Rev. C. A. Polson is doing a good work in this church, and has been called for another year. * * Many points were visited in Indiana last October. The work among our active churches in that state is ably manned by splendid and loyal ministers. I plan to spend March in special "evangelistic" meetings in Galveston, and part of April in two or three others of the larger churches in that state. * * Rev. Edwin Cunningham, of Indianapolis, is moving off well, and Rev. H. A. Hersey is doing big things in Muncie, our largest and richest church. In Anderson, Rev. Sidney R. Esten, our young wide-awake pastor, is doing well, preaching Sundays, and teaching in the high school week days. * * At Oaklandon Rev. Pearl Patrick is building a fine new church and the Sunday school is one of the best in the state. Mrs. Patrick is much beloved by all who know her, and is a hard worker. * * At Pendleton, Rev. Carl Mock, our youngest pastor, is holding things together while he works at his profession in Indianapolis. * * Rev. Wellington C. Holmes is pastor at Logansport and is "carrying on" there under some difficulties, but is very popular with the general public, and has many friends. * * At Galveston, Rev. H. C. Beckett has resigned, after a long and successful pastorate. Mr. Beckett has preached at several points in that part of the state, including Galveston, and has been greatly beloved by those who know him. His resignation is regretted, and his place will be hard to fill. * * Work is now being planned for special meetings in Wisconsin and Minnesota, where our churches are co-operating in the Murray Crusade. In fact, all the churches mentioned in this letter are lined up in the Crusade, and splendid results have already been realized by some of them. We are going to bring in a good report from the Mid-West District in the final count in Detroit next October. Keep your eye on the West. *L. R. Robinson.*

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 2-3. New England Y. P. C. U. Get-Together, Lawrence, Mass.

April 9-10. Illinois Y. P. C. U. Rally, St. Paul's Church, Chicago.

May 11. Connecticut State Convention, Bridgeport.

May 18-19. Massachusetts State Convention, Melrose.

June 20-23. Ohio State Convention, Kent.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Oct. 19-23. General Convention, Detroit.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1921

Before reported	286
Atlanta, Ga.	4
Providence, R. I., Mediator	1
Bethel, Maine	5

Cincinnati, Ohio 8

Total 304

CHRISTENINGS

Before reported, 40. New Haven, Ct., 1. Total, 41.

PERSONAL

The Rev. Dwight A. Ball is now permanently located at Kinston, N. C., and his address is 106 West Caswell St.

Illinois

Elgin.—On Jan. 11, at our annual parish meeting, most encouraging reports were given by the several organizations. The trustees received contributions from several Sunday school classes, a grand piano from the King's Daughters, and $250 from the Ladies' Society. On Feb. 17, a winter picnic was held in Unity Hall. There was a large attendance, a bountiful supper, and an enjoyable evening was spent at games under the directions of a trained supervisor of play. The goodly number of new members of the church and parish present was gratifying. Our Sunday morning congregations are steadily growing. What we once considered a record attendance has become a customary one; yet we are not satisfied, for we are filled with enthusiasm for our church and its ideals. Fifteen names have been added to our membership since last report, and we are now working for a class of at least twenty-five to join at Easter.

Indiana

Salem.—Under the auspices of the church, Rev. John R. Hand of Crawfordsville conducted a series of revival services. In spite of bad weather and roads, the attendance was exceptionally good, and the interest high. About 50 per cent of the congregations were non-church members, with possibly 20 per cent members of other churches, and 30 per cent members of the Universalist Church. Some of his topics were, "The Psychology of the Revival," "A Reasonable God," "My Friend, His Satanic Majesty," "The Nature and Purpose of Punishment," and "Sacrifice, Investment, or Service." As an evidence of the success of the Salem meetings, Mr. Hand has been asked to conduct a similar series of services at Peru, where we have no church.

Logansport.—The church is just getting into its stride. During the last five months we have installed a new furnace and electric lights, bought a new piano and installed a new moving picture machine. We had our first stereopticon views and lecture on Japan given by Mr. Kawabata of Chicago University, the minister of our church in Tokyo. Logansport has the honor of having more Boy Scouts than any other city in the United States in proportion to its population, and this church has one of the largest groups and the best one in the city. Our minister, Rev. W. C. Holmes, who came to us from the LeRoy, Ill., church, is taking a more active part in the civic affairs of the city than any other minister. He has the confidence and love of every member of this church. On Feb. 13 he received into the church seventeen new members, and we expect to double that before the end of the year. Our Sunday school is the largest it has been for a good many years and is increasing every Sunday. This is one of the churches of the state that has been receiving financial aid, and we hope to be able to dispense with that aid before long. No church has a better Ladies' Aid than this organization. The ladies are given credit by every one for having kept the church alive during its darkest hours. We have elected a new board and are planning big things for the year. Dr. L. B. Fisher was with us Sunday evening, Feb. 13, and delivered a sermon on "Immortality" to a crowd that completely filled the church.

Indianapolis.—The church has been showing real activity under the leadership of the minister, Rev. Edwin Cunningham, who came to us from Binghamton, N. Y. On Jan. 26, we held the annual meeting of the church, at which a picnic supper was served. The guest of the evening was Rev. Harry Adams Hersey, who gave an inspiring address on "A Growing Concern." After the address, a fine business meeting was held. The various organizations gave reports of the work for the year, and the following officers were elected: Theo. F. Schlaegel, moderator; Ida Hill, clerk; Odin R. Wadleigh, treasurer; James Tallentire and Peter Disher, deacons; and Mrs. Hattie Webster and Mrs. William Devine, deaconesses. There were three additions to the church. A Junior Union has been formed of which Mrs. Odin F. Wadleigh is superintendent. On Feb. 17, a Calendar Club was organized at the home of Mr. and Mrs. Theo. F. Schlaegel, for the purpose of bringing the friends of the church together more frequently to enjoy a social evening. The membership dues are one cent a day. At the first meeting, a most enjoyable evening was spent.

Maine

Bethel.—Laymen's Sunday was observed Feb. 13, with a good audience, and a speaker from Portland. On Feb. 6 five young people, members of the Y. P. C. U., united with the church. Three new *Leader* subscriptions have been sent in, making our list fifteen—three times what it was before the drive.

Bangor.—A salad supper on Feb. 14 proved a successful venture. Fifty small tables, each seating four people, with decorative china and lighted cnadles, presented an attractive appearance. An entertainment followed. An advance sale of tickets handled entirely by the committee eliminated all expenses of advertising. The proceeds, which amounted to over $200, will be used for installing electric lights at the Hersey Retreat, Sandy Point, Me., the summer home of the children of the Bangor Universalist Sunday school. A series of three Sunday morning addresses given by our pastor, Rev. Ashley A. Smith, in February, received wide attention in the press, and were largely attended. The pastor will give special Lenten sermons during the remainder of Lent on "The Higher Communion."

Massachusetts

Fitchburg.—About two hundred people attended a valentine party given by the Enterprise Club. On Feb. 15 was the monthly meeting of the Fitchburg Associates of the Universalist church. W. G. Richards, local secretary of the Y. M. C. A., gave an interesting address on "Idealism and Practical Christianity Evidenced in and Related to the Business Life of Today." The organization plans soon to give a minstrel show. The Y. P. C. U. is active, and the Boy Scouts have a live troop. With the excellent services of our pastor, Mr. Gibbs, the people are carrying on a splendid work.

Attleboro.—Sunday, Feb. 20, the Murray church school had an attendance of 188, with thirty-two in the men's class, although the worst snow storm of the season was in progress. We feel that congratulations are in order. There was, however, a reason for this large attendance, it being the first Sunday in the contest with the Rochester, N. Y., school for average attendance for six weeks. But we would respectfully call the attention of other men's classes in our denomination to our attendance record.

Franklin.—The enforced postponement of Laymen's Sunday from Feb. 13 to Feb. 20 proved unfortunate, as we ran into the worst blizzard of the winter. But a very good congregation waded through the snow and listened to an excellent sermon by Victor A. Friend of Melrose. Prof. Peirce of Dean Academy took charge of the devotional service and the pastor sat with the Dean Academy young men. Mr. Marvin was a speaker, with Dr. Tomlinson of Worcester, at the recent banquet of the Rhode Island Comrades in the First Church, Providence.

Beverly.—The Campfire Girls connected with this church won the first prize of $10 at the Christmas time, for selling the largest number of Christmas seals per capita of any Campfire group in the city. In turn they gave the money to the Health Center to be used in local baby welfare work. Recently they made up two baskets for a needy family, and are in church every Sunday.

Cambridge, Third.—Laymen did the preaching, praying and presiding on Suncay, Feb. 13. William R. Thomson presided. Charles H. Fosgate read the service, and Horace Lock announced the hymns. Frank Lawrence, president of the Comrades, gave the notices, and spoke of the good work done by the pastor, urging the men to attend church regularly. Mr. Thomson spoke of the good work done

by the laymen, and asked for greater devotion to our church, "the ultimate church of humanity." Hosea Starr Ballou gave an interesting historical address. The newly organized Comrades will have a lecture on March 15 by Felix Weiss, the noted secret service man. The Oakley Male Quartet has recently been engaged. On Feb. 20, Mr. Paige spoke on "Our Fatherhood in Washington and in God." His illustrated lecture on Bunyan's "Pilgrim's Progress" received much commendation.

Plymouth.—The missionary society recently gave a supper, each member bringing a guest. Meetings are held bi-weekly, and new members are being added. About sixty garments have been distributed this winter, mostly among children. The ladies are making a quilt for the Doolittle Home. Twice each month union services are held. Prof. Clarence Skinner spoke on "The Right to Liberty," and Dr. Lee McCollester on "New Emphasis on Old Affirmations." Rev. B. B. Gibbs gave the sermon on "The Pilgrim's Church" in commemoration of the first service held on land, Jan. 21, 1621. On Feb. 12, he spoke at Grand Army Hall on "Lincoln." The church has contributed generously to Armenia, and will soon rally for the cause in Japan.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The Lansing church is developing a new spirit and is clothing itself with the outward evidence of a new lease upon life. There is a broader smile upon the faces of our people because of increased attendance and extended interests. The Ladies' Social Circle held a $300 bazar at Christmas time. The most pleasing feature of the occasion was the large number of volunteer workers and the fine fellowship of their labors together. The Sunday school is growing in equipment, in attendance, and in efficiency, the conspicuous asset being a new adult class under the leadership of W. M. Dowden, formerly of Elgin, Ill. A men's club has been organized with a membership of thirty-three. Two meetings have been held that developed a fine spirit. On Laymen's League day fifty-three men zttended the services of the church, the club coming in a body. The men are taking hold in a most encouraging way and the church is on the road to a larger place in the heart of the community. The pastor recently addressed the Judiciary Committee of the House of Representatives at a public hearing on a bill pending in the legislature to reinstate capital punishment, which was abolished in 1847. The address opposing the proposition called forth much comment. Five historic churches with their diversified creeds and accumulated traditions came together recently and, without the formality of a "treaty" or the slightest attempt at "reservations," agreed to stand together in presenting a eries of Community Lenten Services de- g ned to build the spirit of the gospel into the life of to-day. The Baptist minister spoke in the Presbyterian church upon "The Victorious Life" and Mr. Ashworth spoke in the Congregational church upon "Cleansing the Temple." The services are being well attended.

Minnesota

St. Paul.—This church has been without a pastor since the resignation of Rev. Luther Riley Robinson, who was called to the Mid-West Superintendency, and left the parish Sept. 1. But the church has been very active all the time. Every Sunday a service is held. Mrs. Robinson, wife of the former pastor, who has been superintendent of the Sunday school for over three years, has, in large measure, filled in the breach and accomplished much in keeping up regular services in the church. Now the laymen and women of the church are conducting a service every Sunday morning. Occasionally a minister "fills in" a Sunday, and Mr. Robinson has been present a Sunday or two during the time, but the church is alive and full of pep. The men are loyal, and are ready to step into the pulpit when called on, and are making good. It is most remarkable, and should inspire our churches everywhere. Last December, Rev. Wm. E. Todd, D. D., preached the four Sundays, and was received into the church and ministry by Rev. Luther Riley Robinson, on Monday evening, Dec. 27, at a Christmas-tree celebration for the children, and a special meeting appointed for the occasion. Dr. Todd has become pastor of our church in Harriman, Tenn., under the direction of the Women's National Missionary Association. Since then, the work of St. Paul's Church has gone right along under the direction of the laymen of the church.

New Hampshire

Enfield.—The church is federated with the Congregational parish, and regular meetings are held. At present they are "supplied" from Sunday to Sunday, as the pastor we had has gone elsewhere. We hope to have a new minister soon.

New York

Rochester.—A valentine party was gven the children of the Industrial School, the mothers of whom are employed during the day. The Boy Scouts entertained the troop from the Methodist church Feb. 25, with a supper followed by competitive games. The people turn out in great numbers to illustrated dramatic lectures given by Mr. Rose. Much credit for the success of these meetings is due to the faithfulness and dependability of Dwight Beckwith and Irwin Montague, who attended to the lantern and lights. Mid-week Lenten services are being held, with music by the quartet.

Albion.—The annual parish meeting and dinner was held Jan. 31. Rev. E. P. Wood was toastmaster, and the program consisted of responses by representatives of various organizations. The meeting was well attended, and reports showed that all organizations had increased in membership and income during the year. An every member canvass is being conducted by the Get Together Club. This was opened by a dinner at the church on Feb. 18, at which Judge Gerald B. Fluhrer presided, and Rev. John Sayles of Buffalo spoke. On Washington's Birthday the annual Sunday school party was held, at which the games were directed by Miss Edith Greenwood, a trained kindergartner and teacher of the primary class. Community singing was led by Miss Searles.

Ohio

Cuba and Blanchester.—Rev. H. C. Ledyard preached at these churches for six months. His sermons awakened much interest, and as a result several new members were brought in.

Ontario

Olinda.—The pastors, with help of a committee of the Mission Circle, gave a "Brotherhood Banquet," for all men who have helped the Olinda church. About thirty-five came and after the supper and toasts, an organization of Comrades was proposed. Most of the men enrolled and Wednesday, March 2, was set for meeting to complete the organization and elect permanent officers. During the evening the wireless telephone was discussed and funds were secured and a committee instructed to install a wireless with telephonic connections at once in the parish house. If this is a success we hope our headquarters at Boston and Chicago and all our parishes will soon be equipped so that in case of need we can all hear the Comrades S. O. S. The laymen's service in charge of Comrades Alymer Burk, Philip Bruner and Albert Bruner, Sunday, Feb. 20, was well attended, the addresses given in a creditable manner. We feel that with an active Order of Comrades our church here will be as fully organized as conditions permit—unless we institute a "Junior Comrades." The Comrades expressed their conviction that Ontario affords an open field for the extension of the Universalist Church that should not be disregarded by the General Convention. And we trust that the Order will not make the same serious mistake made by other Universalist auxiliaries of calling its general body "national." We don't understand why Universalism should be restricted to nationalism. Provincialism will hardly promote missionary enterprises.

Rhode Island

Providence, First.—On Feb. 24, Miss Mabel Francis Knight, who gives practically her whole time to travels among the Indians and to lectures on the subject, gave an interesting lecture here for the benefit of the Suffolk Normal Training School.

* *

THE LAD WITH THE FISHES

A story, by Rev. Frank Oliver Hall, D. D. Published by the Women's National

Missionary Association. Price, 5 cents each, 50 cents per dozen, $3.00 per hundred. Apply to Miss Ruth Lamkin, 359 Boylston St., Boston, Mass.

* *

FERRY BEACH

The fortieth season of the Universalist National Summer Meetings will be held at Ferry Beach from July 20 to Aug. 22, 1921. Dates of the Institutes are as follows: Missionary, July 29 to Aug. 7. Young People, Aug. 7 to 14. Sunday School, Aug. 14 to 21.

Plans for the season include an enlarged dining room, a new kitchen and six rooms added to the Quillen, new cement walks, a men's dormitory and an extension of the tent colony.

There will be a mid-week lecture course in addition to last year's program.

A folder containing outline of program, rates, etc., has been prepared and may be had for the asking. Applications for accommodations may be made at any time, and should be accompanied by membership fee of one dollar. Assignment of rooms will be made on June first.

Please address all applications and requests for information to the secretary.

Clinton Scott,
1620 *Master Street, Philadelphia, Pa.*

* *

NEEDED, WANTED AND OUGHT TO HAVE

The South has peculiar needs of its own to make Universalism go. And I am asking for Rev. R. S. Kellerman some supplies to assist him in his work both at Durham and also at Greensboro. Durham is an older field, but Greensboro is brand new and very promising. The need at Greensboro is literature, Universalist tracts, and small books. They want nothing but what sets our faith out definitely, concisely and conclusively with evidence and proof. Dr. Adams' last tract, "An Efficient Hell," is a case in point. It is such that is needed in the South, and similar ones. Now to be particular: If there are any ministers and other friends who possess and would like to pass on for missionary work, such little books as "Bible Threatenings Explained," "Bible Proofs," "A Pocket Cyclopedia," "The Problem of Human Destiny," "The Philosophy and Faith of Universalism," they will be gratefully received and "soon" (as they say here) set to work.

Also, here in Durham, the church has need of two dozen "Gospel Melody" hymn books and the same number of the "New Altar" Sunday school service books.

I am not making this plea because Mr. Kellerman can not make it himself. But he has his hands full without making such pleas. And being here on the ground, seeing his needs, knowing his handicaps, and realizing the difficulty of our work in the South, I am moved to ask this favor for him of those who will respond when they know the needs. Therefore, send any supplies to Rev. R. S. Kellerman, 106 Lynch St., Durham, N. C.

U. S. Milburn.
Durham, N. C., Feb. 10, 1921.

* *

AN ADVANCE WORD

Our Public Meeting of the Woman's Universalist Missionary Society of Massachusetts will occur at our Roxbury church on Tuesday, March 15. An all day session, fine program, good singing, box lunch at noon.

The speakers include Dr. L. S. McCollester, Dr. George E. Huntley, Rev. W. H. Gould, Rev. Isabella S. Macduff, Mrs. Edwin A. Hunt.

Everybody interested is most cordially invited. Those not at all interested are most earnestly urged to attend. All will be more than welcome. Every one who goes is sure to feel in his heart "Thank you for a very happy, worth-while day," even if he says not an audible word. "Come, let's go," all of us.

Grace F. White,
Chairman Public Meetings Committee.

* *

Some Worth-while Books

Seven Ages of Childhood. By Etta Lyman Cabot. $2.75.

The rainbow is composed of the seven colors of the spectrum. so blended that there are no dividing lines; and we know how swiftly and almost imperceptibly the child slips through the seven ages of childhood—The Dependent Age; the Dramatic Age; The Angular Age; The Paradoxical Age; The Age of the Gang; The Age of Romance; and The Age of Problems —and is "all grown up!" Mrs. Cabot, who wrote "Ethics for Children," is an authority in her field, has made a lifelong study of childhood and its problems, has had wide experience, and is a keen observer; and her book is both entertaining and valuable to all who are bringing up children, or teaching them, or who wish to understand them better.

The Lighter Side of School Life. By Ian Hay. Frontispiece. $2.00.

Schoolboy nature is very much the same in England as in America, likewise the nature of schoolmasters; and Major Beith writes of both with his usual delightfully dry humor, the spring of which never dries up—we remember how during the war it bubbled in "The First Hundred Thousand," "All In It: K1 Carries On," and "The Last Million." The Headmaster has the right of line, and The Housemaster, Some Form Masters, Boys, The Pursuit of Knowledge, School Stories, "My People," and The Father of the Man make up the little procession of chapters. It is a book for teachers and pupils and the unlimited class of "others" to chuckle over, and will interest any boy who likes to read about "that immortal giant," Tom Brown at Rugby.

Notices

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

On Feb. 7, 1921, this committee declined to grant the application of L. F. Fortney of Plainfield, Vermont, for restoration to fellowship, upon the ground that the same condition of being wholly engrossed in secular business exists as at the time of his dismissal, Aug. 12, 1910.

George F. Fortier, Clerk.

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Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

The French paper *Oeuvre* publishes a bit of humor with a picture which may be the best of its kind since the World War ended.

Five children are playing. One boy is cutting a cake into four pieces. From a position somewhat aside, another boy, dressed in soldier things, protests, "Isn't there any for me?"

"You?" replies the divider; "why you are an ex-service man."

That one may go with the best thing in humor following the Spanish-American War, published in *Life*. The volunteers, it will be remembered, got all the glory. A sentimental lady addressed a soldier with his arm in a sling. "Are you a hero?" she inquired.

"No'm; I'm a Regular," he replied.—*Christian Register.*

* *

A young Congregational minister was about to preach where the order of service called for the recitation of the Lord's Prayer in concert.

"Is it really necessary to do that?" he queried impatiently of a deacon.

"No," answered the deacon, "not if you have something better!"—*Exchange.*

* *

The American Civil Liberties Union reports: "Seattle police held William Antonno in jail for four days for federal investigation as a radical when they found a copy of the Rubaiyat of Omar Khayyam on his person." One theory is that he was arrested as a violator of the Volstead Act.—*The Survey.*

* *

A sturdy backwoodsman returned hearty thanks to a famous bishop for a sermon which had greatly enlightened him. The bishop begged to know what was the subject on which a light had been thrown.

"Well, Bishop," replied the Westerner, "I had always supposed before that Sodom and Gomorrah were two twins."—*Exchange*

* *

After the armistice, General Pershing mingled genially with the men. He was a little green at it. One unexpected reply he got from a thrice wounded soldier in the 165th Infantry cramped his style for the rest of the day. He had put his hand, friendly like, on the warrior's shoulder and said kindly, "Sergeant, where did you get those three wound stripes?"

The soldier looked him square in the eye and replied, "From the supply sergeant, sir."—*American Legion Weekly.*

* *

Wife (pleadingly): "I'm afraid, Jack, you do not love me any more—anyway, not as well as you used to."

Husband: "Why?"

Wife: "Because you always let me get up to light the fire now."

Husband: "Nonsense, my love! Your getting up to light the fire makes me love you all the more."—*Exchange.*

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